The Churchman.

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For the Churchman.

PUNISHMENT AND DISCIPLINE.

☞ Appended to the Tract lately published by Mr. T. C. Butler, entitled "The future punishment eternal," I find some judicious THOUGHTS, to two of which I solicit the attention of the Bishop of Rhode Island.

"If human punishments were ordained and inflicted for *mere and pure justice* as the grand object—*simply to uphold the eternal rule of right*, with pardoning power reserved to remedy imperfect administration, *and not for subordinate objects alone—the protection of the commonwealth by preventing crime, and the reformation of the criminal*, sounder views would prevail of God's judicial proceedings. Even, for the present world, would not this divine philanthropy be better than the philosophical ?"

"In these 'latter days,' the practical effort is to adulterate pure judicial action. The judge is but regarded as a sort of head schoolmaster, to determine—not the measure of *punishment* (proper) to be awarded to a crime as a violation of eternal and irrevocable duty—but how an offender, like a refractory pupil, shall be *chastised* into better behavior. The chastisement may not be unjust ; but it is often very far from an administration of justice *in the lofty sense*."

The Bishop of Rhode Island, in the opinion which he gave at the trial of Bishop Onderdonk, said,

"The question now is, not as to the guilt or innocence of the accused, but as to the sentence which should be pronounced by this court. That sentence, whatever it may be, is to be considered not as a punishment of the offender, but simply as an act of discipline—designed to vindicate the laws and preserve the purity of the Church. As to the Respondent, it is the design of this act of discipline to lead him to repentance, that his salvation may be insured by the mercy of God through Jesus Christ our Lord." "If it were not for the perplexing and interminable evils which might be expected to result from leaving the Diocese of New York in connection with a Bishop suspended from the exercise of his Episcopal functions, I might perhaps vote for his suspension ; but under the circumstances of the case I believe it to be required by the purity of the Church and true mercy to the respondent, that he be deposed."

The Bishop of Rhode Island could scarcely, as I conceive, have put a sentence on paper which is more calculated to produce low and degrading views of the ministerial office. As a believer in the apostolic succession he must believe in the divine origin of the ministry ; he must also believe that whatsoever Christ's Ambassadors bind lawfully or scripturally on earth shall be bound in heaven. With such a belief held in sincerity he must necessarily cherish a deep sense of ministerial responsibility, and of the miserably abject state to which a minister of Christ is reduced by being deprived of his office. But with perfect coolness he informs us that in the case before him deprivation is no punishment ; although the respondent has a divine commission, although he has purchased to himself a *good degree*, although he has the promise that if he is faithful as a minister he shall as a minister receive a reward, still to be deprived of his commission by men divinely commissioned, to be cashiered by authority, to be denied the privilege of exercising the office, to fidelity in which a crown of glory is solemnly pledged, all this is no punishment ! Was any sentiment ever uttered more calculated to lower our views of the solemnity and importance of the ministerial office ?

The members of the Court that tried the Bishop of New York, were, according to Bishop Henshaw's statement, merely "head schoolmasters," whose duty it was to determine in what mode their erring brother, "like a refractory pupil," should "be chastised into better behavior."—They designed "to lead him to repentance, that his salvation might be insured." If, however, the salvation of Christ's Ambassador is dependant in a great measure on his ministerial fidelity, it may well be questioned whether chastisement by deposition will be likely to effect the proposed object. If my son is not sufficiently studious, and I command him to study the classics six hours per day, assuring him that by so doing his mind will become *disciplined*, and his future usefulness *ensured*, he will readily understand me ; but if I take from him his books and then command him to study in order to ensure his future usefulness, he will probably remind me of the story of the brick that was made without straw, and say that he does not comprehend by what authority I issue such an order. If a Bishop deserves to be punished, let him be punished because the justice of God demands it. As to his future salvation—*that* is a question with which his triers have nothing to do when passing sentence.

If it were not for certain perplexing evils which were anticipated by Bishop Henshaw, he might *perhaps* have voted for suspension. His object, then, was not "to uphold the eternal rule of right." Suspension might have been sufficient to "vindicate the laws and to preserve the purity of the Church ;" suspension might, as an act of discipline, have been sufficient to ensure the salvation of the respondent ; nevertheless, for the sake of the diocese of New York, the Bishop of Rhode Island must, in the first instance, vote for the sentence of degradation. And does he adhere to his resolution ? Is the welfare of the diocese of New York constantly uppermost in his thoughts ? By no means. Unlike the Bishop of Kentucky who goes up the discipline-ladder, and unlike the Bishops of Massachusetts and Dela ware, who go down and then up ;* the Bishop of Rhode Island descends a single step and thus involves the diocese of New York in all the perplexing evils from which by a less merciful vote he would have guarded her.

Unhappily, Mr. Editor, this is the way of the world, and this is the way of the Church. Policy supplants justice ; expediency supersedes the eternal principles of right. The clergy, I am persuaded, do not reflect on these things as they ought. They are severe upon each other's faults, and hence, although proclaiming from week to week either the terrors of the Lord in order to vindicate God's judicial proceedings, or the unsearchable riches of Christ in order to win souls to him by considerations of mercy, they are accustomed to say of an offending brother, "It is far better that he should suffer to the very extent of the law of the Church, than that the Church should appear to suffer from not yielding to the demands of an aroused and indignant community." God grant that it may be impressed upon the minds of all, that while the Church is scripturally just and merciful to her members, HE will take care of her, and that "he shall have judgment without mercy that hath showed no mercy."

Sept. 21, 1847. ADVOCATE.

* The Bishop of Kentucky voted once for suspension, because "degradation is reserved for crime ;" and twice for degradation, because "the effect of conviction must be forever to *destroy the usefulness* of the respondent." The Bishops of Delaware and Massachusetts voted, 1st, for deposition ; 2d, for suspension ; and 3d, for deposition

For the Churchman.

THE GERMAN PRAYER BOOK,

AND THE REVIEW IN THE "TRUE CATHOLIC."

An article has appeared in the Churchman of September 25th, by way of report, (unofficial) on the proceedings of the committee to which it refers, giving such general information, as seemed proper for those, who might take any interest in the subject. That article had been written some time, not long after the German Prayer Book was published, but as it was unofficial, and the writer did not suppose any particular call for it at the time, it was laid aside. A review, however, in the "True Catholic" of September last, has seemed to demand its publication now, at least as a general answer on some points anticipated in that article. But for the appearance of that review, our article might still perhaps be quietly resting in its obscurity. Yet, we know not how it is, as if there were not causes already sufficient to agitate our Zion, others are constantly added to disturb us whether they come from secret foes or mistaken friends. At such times we are often reminded of a passage in Luther's Bible, which we should in vain look for in our own, and which a translation but awkwardly expresses ; "*Muss nicht der Mensch immer im Streit seyn.*"* Job vii. I. Luther may have been influenced by some of his own experience in the freedom of this version, but as the passage itself is among the *dubia vexata* of Hebrew critics, we have seen none which to us conveys more of the spirit of the original.

The life of man seems to be a species of warfare, if not of one kind, yet of another, and unruffled peace, if we judge by what we see and learn every day, is not to be found under the sun. We may bear indeed with this general allotment of our probationary state, as necessary perhaps to prevent the stagnation of virtue, and armed with the panoply of truth and righteousness, may pass on without complaining of more than ordinary trials. But when an assault comes from a quarter professedly enlisted in a cause whose great aim among others is at least to diminish the frequency and the violence of moral collision, it may not be right even if disposed, to bear with the same indifference as patience a deliberate addition to our needless strifes.

If the present writer were indeed alone concerned in the review before us, or felt justly chargeable with its imputations, he might also feel it a duty to be silent, and to take the lecture, whatever was its spirit, as well deserved. More kind indeed, even then, it would have been, if the reviewer had sent him a list of his offences, by post or any other way, before he seized the trumpet, (ante tubas,) and before rumor with its thousand tongues could multiply and magnify what it does not understand,—and then if this Prayer Book proved incorrigible, then we say, resort to the remedy of a public castigation. But to go forthwith to the chair of judgment, and without a notice or signal, *ex cathredra*, pronounce unqualified sentence, as if this were the every day production of pecuniary calculation, or of the *cacoethes scribendi*, this we say even in an enemy were ungenerous ; in a friend, (of the church,) any thing but kind. Or, taking another view, and forgetting for a moment our own individuality, had any of the parties concerned in the publication, interest, emolument or even honor to be derived from even the best execution of it, we might all and each of us have merited the lash for not attending better to our own affairs. But to direct such grave artillery against a purely charitable work, against one's own household, and under circumstances that called more for encouragement than the scourge of reckless condemnation, this we are sorry to say savors more of that species of churchmanship which, to carry its points, disregards every consideration that involves mere extensive interests. There is a certain society well known again in these days who are suspected of creeping into all the forms of religion and life, with a view to recover, if possible, lost Romish ascendancy, whose public motto is expressed by the initials, O. A. M. D. G. often appended to their works, but whose secret motto is suspected to be that whose initials are contained in the most sacred of those words, D. E. I., like one mysterious wheel within another, and expressing one of the most effectual arts that pagan Rome employed in the subjugation of the world. Divide and rule (divide et impera) was her maxim, and ecclesiastical Rome may have taken lessons from her in this as well as other arts. But we need not the influence of the sons of Loyala to divide us if we take care to sow the seeds of discord ourselves ; and if we pay no regard to consequences we may do this though with Israel of old we may cry "the temple of the Lord, the temple of the Lord," or pretend, like the misnamed society of Jews, that it is—omnia ad majorem Dei gloriam. The parties here aggrieved may not indeed have any particular claims upon the tender regards of that reviewer ; but we ask, if there be any such thing as christian courtesy, where could it have a stronger claim than here ? Did it not occur to him in the plentitude of his rights and his liberty, that he might injure or prejudice some good in this work which needed more the fostering hand than unqualified and withering reproof ? Or is this to be regarded as a new specimen of that *pertenax invidia in suos*, which has ever been lamented as the bane of Church and State ?

But though tempted to give utterance to some hard thoughts on the review of this review, we forbear in order to look at the burden of its charges. There are three insinuations, at the very outset, that betray either want of information or great precipitancy of inference or conjecture. "He abstains from any comment on the period of emission." Could not the reviewer know that the committee were as unwilling as the very nature of their work could make them to hasten its publication, but that they were literally driven into it by a kind of acclamation all around them ? Little indeed did we expect there would be any murmers on this head ; the fears expressed seemed to charge us with the contrary fault. So far from being an act of the committee's own wish or will, it was a measure almost forced upon them by the urgency of many voices, to which the present writer felt himself called upon to reply, (see the answer to an article of the Churchman of last summer, (1846,) signed "many Churchmen,")—among these "many" we thought we recognised some serious voices who spake with a christian earnestness that we thought ourselves at no liberty to slight.

Again the reviewer takes exception to "the liberal construction of the resolution of the Convention," in accompanying the work with a certificate. We can only say that we could do no otherwise, if the work was to be published at all. One fault involves the other. We gave what we felt sure at the time was both requisite and such as it ought to be, and by a reference to the Journal of 1844, it will be seen that we have here not transcended our powers. Our only regret is that there should be any subsequent cause, not to invalidate our *ex animo* certificate, but the unexpected application.

The reviewer takes occasion to hold up to our notice "the fecundity and flexibility of the German language," as if to lecture us on sterility and stiffness ; and we must confess that notwithstanding the copiousness and plastic felicity of German compounds, we have found many a word and many a phrase in the Prayer Book that cannot be rendered without a sensible awkwardness to preserve the full spirit of the original. We confess we have reflected hours upon such words and phrases, and as we anticipated the usual fate of all books—culpatur ab his, laudatur ab illis—we have come to the conclusion long since that, less than any other book will a German translation of this, give entire satisfaction. In the anticipation of such reviews also as we have before us, or flippant smatterers and fastidious critics, different extremes most certain to assail us, we often felt disposed to lay down the pen, and let those hazard the doubtful gratitude of the church in this matter, that would. But again, encouraged by the fact that there are reasonable men who duly appreciate the necessity of occasional discrepancies, from the very nature of language, who will not immediately oblige a barbarism of some rigid adherence to the letter, nor laxity of some more necessary freedom, we have given our attention again and again to the work, glad at length to see it brought to a close. Once for all it may be here remarked, that the present writer has made more than one translation of the parts that differ from the Anglican Prayer Book, and not satisfied with Dr. Kuper's version in every respect, he had made what he believed a more exact translation of certain parts, e. g. the exhortation, the confession, litany, &c., in the Morning Prayer, in the last of which he had inserted the words, "dass es Dir gefallen rusile," besides other more literal adaptations ; but there was a difference of opinion in the first committee, and in the mean time usage sanctioned and established the present Morning and Evening Services, and hence for reasons already given, there was less attention made here than elsewhere. If these considerations of expediency should be overruled by the General Convention, the committee will of course abide by their instructions. But as the Forms referred to, were already in use, there certainly would have been some feeling of violence in a change.

But our work it seems is not yet done ; the reviewer tells us, it must be done over, and he at least is resolved to make us we fear waste more words and paper in proving that we are right, than was necessary for him to assert that we are wrong. Such is the advantage of an attack. A few strokes of the pen, a few words or at most a few sentences may, as Bishop Horne remarks of controversy, require as many pages for refutation, and after all, the freshness of first impressions may still linger in the mind, prejudicial to the cause of truth.

But if perchance in our review, we have not availed ourselves of the riches or facilities of this Teutonic tongue, it would seem, if we understand the innuendo, that we had availed ourselves of "more than Teutonic freedom," because forsooth we have not restricted ourselves to the use of a particular edition of the Prayer Book, or because one of the more current forms of a petition in the Lord's prayer has been allowed to stand in certain more solemn offices, or because we have not altered some words in the Litany, leaving too great a variety for the one in the English. Now as to the first of these objections, we can only say that though we should cheerfully have used the best edition that the church could put in our hands, yet we conceived it equally proper to use such good editions as we happened to have, and the goodness of which we had proved by use. If editions published since 1840 and later, several of which are now before us, cannot be deemed sufficient for this purpose, or if the liturgy of one pentade of years cannot be the liturgy of the next, then indeed our changes indicate rapid strides in the march of improvement ; but what will then become of our Catholicity, we leave the "True Catholic" to judge.

But this point seemed hardly worth a note. As to the Lord's Prayer and the other discrepancy in the Litany, current usage among the Germans in the former case, and established usage since the formation of a German church, in the latter case appear, to be sufficient reasons for not adhering to these forms. This at least appears to be most expedient until the General Convention legislate on the subject. On the use of different words for Minister and Priest we shall remark under a different head.

In the general review of the proceedings of the Committee, to which we have referred in the beginning of this article, and which has recently appeared in the Churchman, it is observed that the translation itself does not pretend to be the entire work of the committee. It has been a more troublesome performance than that would have been. If the committee had agreed on this course in the outset, as was the opinion of the present writer, then we should have had fewer impediments, less delay and greater pleasure in the prosecution ; but the interventions of other reviews as authorities, seemingly an advantage, yet much as we respect them, only fettered the progress of the work, and like those who, according to Homer, lose half their energies under such restraint, "Teutonic freedom," here at least, had little room to act.

We were going to give some account of the operations of these supposed aids, especially as with them the whole work appeared to many to be so very easy, as if it were all done to our hands with only a slight alteration here and there. But any one who knows any thing of the differences between the American and English Prayer Book, and who does not judge of this as of a piece of patch-work, will see what we mean, and also see that the work under these circumstances was more liable to the accidents of omissions, transpositions, &c., than if it had been the simple labor of translation throughout. Hence although from our regard to the English Church and the learned men who made the last two Anglican versions, we have used, collated and followed their labors, yet we must say, that like kind but officious friends, they have done us more harm than good.

For himself the writer must also say, that the principal errors that have crept in, must be attributed to his distance from the press, at a season of the year when communication was often irregular, and health at the time, of itself a sufficient reason, did not admit that rigid attention which the work required.

The writer must be excused for so much reference to himself in speaking of the committee, as there was a certain responsibility obviously devolving on him, which perhaps would not be attached to other members of it. Dr. Tellkampf, in the absence of his brother, was kind enough to take his place on the committee, and he faithfully corrected the proofs sent him, and no one better qualified for that duty, but the distance of the present writer prevented that concert of action which would have obviated accidents.

To these causes, and particularly to the last, perhaps may be attributed the imperfect state of the two Baptisms extraordinary, but even these affect only particular parts, which the clergyman can easily obviate by his familiarity with the Standard English. We mean not to slight or make light of any errors with which we are concerned, great or small as they may be, but the reviewer has taken occasion, by his systematic classification of blunders, to recur so often and with such apparent satisfaction to these two unfortunate offices, that we began almost to question the correctness of what was before us ; nay under the discipline of what we supposed a dignified and impartial review, like the honest farmer, who sold his quadruped for a biped, we had almost given up all for lost. The reaction has been so much the stronger, perhaps, when on cool examination we found that each of the charges to which we now refer, belonged pretty much to the same thing, and could have been dispatched in few words without that portentous parade spread on the pages of the review. Indeed the errors of these two offices had been noticed and corrected long before the review appeared, and that, with a due regard to the interests of the work, in all its bearings. We wish we could say as much for this review. And here we wish it to be distinctly understood in giving utterance to our feelings, just and proper as we believe they are, that we for ourselves claim no right to be exempt from the scrutiny, the criticism, or even the castigation of any journal, in or out of church, if ought we do be worthy of notice ; and this we say, that every journal, and especially a christian journal, is expected to have some sympathy with the operations of its own communion, and though it will be the first to detect and correct the error, yet it will be the last to hold it up to the gaze, we say not of the world, but even of those who may form the household of faith. Such at least is the spirit of that αγαπη that covereth a multitude of sins.

One word more and we have done with this prologue. We are not informed who it is that has here assailed our labor, nor have we inquired, as it matters but little. Our quarrel is not with persons, but principles and things ; and the spirit of the review, and more particularly the spirit of the act, are all that we care for. It is the fact that is before us—Tros Rutulusve fuat, that affects us in the same way. There was a better mode to correct the evil, if ought were to be corrected, and because that was not adopted we feel a right to complain. This at least, is now our right, whatever may be the reviewer's. Nay, as we cannot take or see all journals of the church, it was by a mere accident, and that very recently, that we were apprized of the fact at all, and still later that we saw the article, and but for merely accidental information we might have remained in total ignorance of its "magnificent interpolations" until now, when fame, borne on the dicta of a review, is making them perhaps still more "magnificent," at our expense. We are sorry to add there is in the whole performance, what appears to us, an evident effort to make out a case —there is a marshaling of charges with a view to effect—and what is most important in our view, there is, professions to the contrary notwithstanding, all the nonchalance with which a writ may be served, without patience, without sympathy, without sorrow. Nay what is more, we believe, in the present instance, it has also been without good reason in the matter itself. Unless we much mistake our own position, we shall be able to show in our next, that there is very little here to justify these amniadversions, most of which have no foundation ; others, too small for the gravity of a review, could have been peacefully referred to a table of errata for a future edition to correct. All this we could have wished had been first considered, and the old poet's advice to himself followed: Tecum prius ergo voluta—Heec animo, ante tubas. Sero panitet gallatum duelli.

(To be continued.)

* According to another reading still more idiomatic, Muss *doch* du Mensch, &c.

For the Churchman.

ON THE MONASTIC INSTITUTE.

ITS VENERABLENESS AND NECESSITY.

Monasticism—covering the broad ground of solitary asceticism, hermit-hood and the state of regular monks and nuns—has always existed in the Church of GOD. Solitaries were not unusual among the Jews, and were considered as possessing a peculiar sanctity, being devoted to a life of self-denial, bodily austerities and divine contemplation. The example nearest to the Christian Dispensation is S. John Baptist, who prepared by severist austerities for his sacred mission ; denying himself the ordinary food and clothing of his fellows, but drawing both from his dwelling place, the wilderness. We think to find a rigor like his in S. Paul who kept under his body and brought it into subjection : and in S. Timothy whose austerity required alteration by his Apostolic Master, "*Drink no more water but a little wine.*"

"A life devoted entirely to religion and separated from all domestic cares, pleasures and occupations, had been the characteristic of the ascetics and sacred virgins, even from the time of the Apostles ; but the monastic or solitary life was first exhibited on a broad scale by Anthony and his disciples in Egypt at the latter end of the third or beginning of the fourth century." (Whittingham's Palmer, p. 49.) This statement seems to differ from that of Euselius, (Lib. ii. cap. 17,) who considers monasticism to have been thoroughly established by S. Mark, in Egypt : finding it among the Therapeutae of whom Philo, Judæus says, "They were spread all over Egypt, lived retired from the world, disposed of their fortunes among their relations, read holy books, were much given to pious meditation, neither eat nor drank before sunset, and practised other austerities." (*de vit. contempl.*)

So S. Cyprian, (on the dress of Virgins,) A. D. 248, evidently addresses them as nuns, else why the exhortation to continence and the arguments in favor of celibacy. (§14.) So Origen mentions the austerities of monks, A. D. 249, (*Lib.* v. p. 264. *Ed. Ben.*)

S. Athanasius, in his life of S. Anthony, mentions the order with commendation and other evidences of its earlier antiquity might be produced. At any rate, after the year of our Lord 330, or thereabouts, the monastic institution was in full force and is constantly mentioned by the holy Fathers ; as Eusebius, (*passim.*) Socrates iv. 23. S. John Chrysostom, who wrote three books in defence of it : S. Athanasius, in his life of S. Anthony, S. Augustine in his Treaties on Holy Virginity, or continence, and on the works of Monks and many others,

1. AND AS IT is ancient so is it holy. Monasteries were in the earlier day, the very nurseries of Saints S. S. Chrysostom, Basil, Gregory Nazianzen, Jerome, and countless other holy Bishops and Doctors, learned there the secret of sanctity. From the monastery emanated almost all that the Church possessed of learning and the world of holiness. In rigid self-denial and austere discipline the servants of GOD found consolation for the worldly joys they had resigned : with S. Ignatius they could say "My love is cricified !" (Ο εμος ερως εσταυρωται) like S. Paul they "kept the body in subjection," that their souls might live : like S. James the Just, their knees were callous with kneeling.

And now we need such men, and therefore such nurseries. We need some who shall be given up to Him who gave Himself for them. Who can leave wife and children and friends and take up Christ's Cross, finding in it all their glory. We need men untrammelled by family cares, if only to serve our poor parishes, and to fill our mission stations ; men whom no earthly tie can draw from their labor of bringing souls to Christ. Such men must be trained in the rigid discipline and strict austerities of a monastery ! S. Chrysostom wonders, "that any Christian could speak ill of a state which consists in the most perfect means of attaining to true virtue." (*vol.* 1. p 44. *Ben.*)

And again, "Monasteries are as lights shining to mariners afar off. Go to the monks and make friends with them, embrace their holy feet. Thou seest not there what is seen in a private house. There is silence and profound quiet. No one calls for his servant, for each waits upon himself. There is no dread of magistrates, no lordly arrogance, no multitude of chests, or superfluous laying by of garments : no gold nor silver, no guards nor sentinels : nothing but prayer and hymns and spiritual savor." (on 1 Tim. 3–9.)

And S. Augustine, (de opere Monachorum, § 20.) "A holy life indeed, and in the sweetness of Christ worthy of praise," calling them "Soldiers of GOD," "servants of Christ."

O give us back the spirit of the days of old ! When the canticles of Holy Church made glad the desert's solitude, and from the rock-bound shore the chime of sweet bells cheered the mariner. When up on the glacier-topped mountains, and amid Alpine snow deserts the patient brethren of some humble monastery kept shelter for the traveller. When through the narrow and pestilential lanes of the thickly populated city, mid the haunts of vice, and the bodes of gaunt poverty, glided upon an errand of love the form of the sister of mercy. We fear not to call the Monastic institution essential to a christian people's happiness. The people never have been happy since its destruction among us ; they never will be till its restoration. There have been had monks and lazy monks, but the *body* was ever composed of men who lived lives of holiness and activity, prayers and charity. Would that monasteries were in every diocese of our church, in every corner of our land. The work-house and almshouse are not inviting. Thousands die rather than enter them, but the poor would gladly receive the bounty of holy church. Would that we had Monasteries again ! for now the houseless poor wander through the night and storm, to die. Once the Monastery gate was open, with food for hunger, relief for penury, medicine for illness, and for nurses those who almost fulfilled the imitation of Him, "who healeth them that are broken of heart and bindeth up their wounds." *Must* the gate of the poor be closed forever, and the wanderer have no more a home ! Are there none who can, "Leave honor, wealth and kindred, and take up the Cross, and follow Him ?" Are there no open hands to aid us in the Church ? We trust that there are many of both : and that ere long we also shall have sacred Houses and orders, to work for GOD, to be for the lost a beacon, for the naked a shelter ; for the oppressed a sanctuary, for the desolate a comforter, for the pauper a home ; for the footsore prilgrim, "as the shadow of a great rock in a weary land !"

ACOLYTIS.

Huntington, L. I., 1 Emberday of Sept. 1847.

For the Churchman.

THE TWO-WITNESS PRINCIPLE.

Mr. Editor,—The opinions which have been given by Bishops Hopkins, Henshaw, Polk, and Freeman, as to the true interpretation of 1 *Tim.*, *v.* 19, demand, it seems to me, further notice. "The direction of St. Paul to Timothy, 'Against an elder receive not an accusation but before, or by, two or three witnesses,' was in this case strictly complied with, inasmuch as three of his brother Bishops presented *accusations* of immorality against the Respondent." This is the language of Bishops Polk, Henshaw, and Freeman. (*Trial, p.* 299.) They think that because Bishops Meade, Otey, and Elliott, presented the indictment to the Court, St. Paul's direction was *strictly* complied with, these three prelates being *witnesses* in the scriptural sense of the term. At the close of their opinion, however, after referring to the testimony which had been given at the trial, they say that they "are persuaded that the verdict of guilty which it has been their painful duty to pronounce against their offending brother, . . . is sustained by the full number of witnesses, and the full amount of testimony, that was ever required by the Levitical, or the Ecclesiastical, by the Statute, the Common, or the Cannon Law, in support of a like verdict in any case of criminal prosecution." According to the ecclesiastical and the cannon law, two mouth-witnesses were required to substantiate a charge. But Bishops Meade, Otey, and Elliott, gave no oral testimony ; they were merely *eye*-witnesses of the fact that they themselves presented the indictment to the Court. I would respectfully ask, then, whether St. Paul in 1 *Tim.*, *v.* 19, had in view two kinds of witnesses, mouth-witnesses and eye-witnesses ? If he had not, (and no judicious interpreter, I think, would affirm that he had,) I would further ask, what kind of witnesses he requires to the reception of an accusation ? Is it ocular testimony ? Then was it quite unnecessary for Bishops Polk, Henshaw, and Freeman, to declare that the verdict was sustained by the full number of oral witnesses that was ever required by the ecclesiastical law. Is it oral testimony ? Then St. Paul's "direction to Timothy" was not *strictly* complied with by the three presenting Bishops, they acting merely as grand-jury men, not as oral witnesses.

Bishop Hopkins, when discussing the question whether we are bound in reference to the requisite number of witnesses by the rules of the civil and canon law, uses this language : (*p.* 280.)

"I should think myself blameworthy if I suffered it to be supposed that I, for one, could consent to be governed by the maxims of the civil and canon law, in preference to the far more simple and eligible system of our day and nation." Everywhere in the history of the Church, he says, "we find the utmost respect paid to the common law, or the law of custom, without the slightest desire to erect a different system for the administration of justice within the Church herself, until the despotism of the papacy after the eleventh century forced its canon law among the nations of Europe." The opinion of Blackstone, the "great jurist," he further remarks, "is positive and clear, that the canon law in England itself has no inherent force, but rests merely on the allowance of custom. 'The civil and canon laws,' saith he, 'considered with respect to any intrinsic obligation, have no force or authority in this kingdom ; they are no more binding in England, than our laws are binding at Rome. But as far as these foreign laws, on account of some peculiar propriety, have in some particular cases, and in some particular courts, been introduced and allowed by our laws, so far they oblige, and no farther, their authority being wholly founded on that permission and adoption." After quoting from Boehmer in order to show how far the civil and canon laws are binding in Germany, the Bishop proceeds : "Here, then, we behold the true ground of all the authority which the civil and canon laws can justly claim, even in those countries where they have been for ages in full vigor, viz., the ground of custom and usage. But these laws have never been adopted by us. We have no custom, usage, nor allowance, which can be pleaded in their favor. Our system of canon law is indeed young and imperfect ; but it has thus far plainly been modeled, not upon the plan of those Roman formularies, but in close analogy with the clear and simple jurisprudence of our own day and country."*

In the sermon which Bishop Hopkins delivered at the consecration of the Rev. Dr. Potter, on the 23d of Sep., 1845, he gave utterance to the following sentiments :

"It may be asked whether we are bound by the ecclesiastical law any farther than our own canons have adopted and enforced it. And the answer is easily given if we consider the kindred question of temporal law as administered by the judges of earthly courts. Thus the secular judge is bound, in the first place, by the law of his State, unless it be clearly unconstitutional. But beside the acts of our Legislatures, every part of our land recognises the English common law, and also sundry acts of the English Parliament, so far as they were actually in use before the revolution, and suitable to the situation of the country. Nor is this all ; for the old civil law of the Roman empire is in force, to a certain extent, in those parts of the Union which were originally civilized by France and Spain ; and the proceedings in the maritime and chancery jurisdictions are governed to some extent by the same law from Maine to Florida ; so that a well-furnished judge of our secular courts is not only obliged to be acquainted with the acts of the local Legislature, but, more or less, with the laws of the whole civilized world, at least, from the era of the Emperor Justinian. And if such an officer should presume to discard the whole of this, under the idea that he was not bound by any laws except those which could be shown upon the statute-book of his own State, and of the Union, it is not to be doubted that universal ridicule and scorn would be the just reward of his ignorance and presumption.

Now if this be manifestly true of the judges of our secular courts, how much more will the principle apply to the office of a Bishop, who belongs to that Church which is catholic, or universal, and traces up his authority to the very apostles themselves, and is bound to discharge it to the utmost of his power, according to those laws which are the best exponents of the will of God, being received and reverenced from the earliest ages by the consent of all who have been before him. Hence, while our bishops are clearly obliged to assign the first rank to the canons of our American Church, yet are they also obliged, if need be, to look beyond them to the law of our mother Church of England, and beyond that, to hold in due respect the canons of the ancient Church, especially those of the first four œcumenical, or general councils, the decisions of which were always acknowledged to be of paramount authority. For just as long as he is guided by the true and established principles of the Gospel, *as laid down and expounded by the wisdom of the past*, so long, and no longer, can he be sure of *avoiding the unknown perils of novelty*,—so long, and no longer, can the Church, in all circumstances, be safe under his administration."

Mr. Editor, I have read these passages with attention, and I have read them again ; and the conclusion to which I have arrived is this, that they are not reconcileable with each other. In Jan., 1845, when sentence was to be pronounced upon Bp. Onderdonk, Bp. Hopkins maintained that his proper guide was the common law, or the *law of custom*, to which "the utmost respect" had been paid in all ages of the Church ; in the same breath he said that he could, by no means, consent to be governed by the maxims of the civil and canon law in preference to the law of custom, (a "far more simple and eligible system,") the civil and canon laws having been invested, even in those countries where they have been for ages in full vigor, with *no other authority* than that derived from "custom and usage," In less than nine months afterward, when treating of ecclesiastical law without regard to any particular case, he proclaimed that as a "well-furnished judge of our secular courts is not only obliged to be acquainted with the acts of the local Legislatcre, but more or less with the laws of the whole civilized world, at least, from the era of the Emperor Justinian," so a bishop is obliged, if need be, to look beyond the canons of the American Church "to the law of our mother Church of England, and beyond that, to hold in due respect the canons of the ancient Church," one of which, it is well known, is in these words, viz., "An heretic is not to be received as witness against a bishop, *neither only one believer* ; for in the mouth of two or three witnesses every word shall be established." In January he declared, as a judge, that the civil and canon laws have never been adopted by the Church in the United States ; that "we have *no custom*, usage, nor allowance, which can be pleaded in their favor ;" that our system of cannon law "has thus far plainly been modeled" "in close analogy" with the common-law, *or law of custom*,—"the clear and simple jurisprudence of our own day and country." In September, he endeavored, as a duly commissioned preacher of the everlasting Gospel, to impress it upon our minds, that if a secular judge would avoid ridicule and scorn, he must study "the old civil law of the Roman empire," no less than the English common law, and in like manner, that if our Bishops, or ecclesiastical judges, would avoid "the unknown perils of *novelty*," they must be "guided by the true and established principles of the Gospel, as laid down and expounded by the wisdom" of the "earliest ages."

This is not all. Bp. Hopkins has differed from himself as to the meaning of 1 *Tim.*, *v.* 19. In Jan., 1845, he thus wrote : "The accusation is the charge ; or, as we should say in the case before us, the Presentment against the accused party. This accusation St. Paul desires Timothy to receive, not privately, but openly, before two or three witnesses, who might *consult* with him as to the importance of the charge, and the propriety of calling on the party to answer, so as to secure the careful *deliberation* necessary before the actual commencement of any judicial proceedings against the clergy, in whose trials there was more danger of strife and dissension arising, than in those of other men. In *precise* accordance with this *most natural* interpretation of the text, our own canon provides, that no accusation shall be received against a Bishop, unless it be approved and presented by three of his brethren, thus fulfilling to the letter, in the very first step towards judicial action, all the conditions which the Apostle requires. *Before* these witnesses our presi-

ding Bishop has received the accusation, &c." (*Trial*, p. 278.)

In Sep., 1845, the Bishop thus preached; "Here [in 1 *Tim.*, v. 19,] we have an apostolic mandate delivered to the bishop. [Of Ephesus.] It was *he* who must receive the accusation, *he who must decide upon its truth*, and he who must declare the sentence. All this he was bound to perform in public, and officially. There must be two or three witnesses to his formal acceptance of the accusation, and his judgment must be pronounced before all, that others might hear and fear! These are the very attributes of the judicial functions. The private Christian may receive an accusation, and may go and expostulate with his offending brother alone. And such is indeed his duty, according to the text, "Thou shalt in any wise rebuke thy brother, and suffer sin upon him.' But the public reception of a charge, the authoritative call to answer, and the decision in the face of the Church by which others are to take warning, are plainly matters of official and judicial character, and can only be rightfully discharged by him who holds the office of a judge in the house of God."

According, then, to the opinion which was held by Bp. H. in January, it is the most natural interpretation of St. Paul's language to suppose that he required two or three *consulting*, or *deliberating*, witnesses to be present whenever Timothy, as the Bp. of Ephesus, received an accusation against a presbyter. According to the opinion set forth in September, Timothy was to act independently, although he was bound when formally receiving the accusation, to make the reception a public one, so far, at least, as two or three persons can be said to constitute *the public*. In January, Timothy, the Bishop of Ephesus, was obliged to have associated with him in his diocese two or three peers, whose opinion it was necessary to obtain before he could commence judicial proceedings; and these peers were styled witnesses, though witnessing nothing but their own act. In September, the same Bishop was trammelled by no peers; he was emphatically *the* Diocesan in Ephesus, performing duties which could "only be rightfully discharged by him who holds the office of a *judge* in the house of God," but, for some cause which is not mentioned, required to reject an accusation against a presbyter, unless the public, in the shape of two or three persons, either ministerial or lay, were present as eye-witnesses.

From a comparison, therefore, of Bp. Hopkins' judicial opinion, with his consecration sermon, I am allowed to maintain that he has essentially differed from himself in his interpretation of the 19th verse of the 5th chapter of St. Paul's first Epistle to Timothy.

In conclusion, I must remark, that if either of the expositions sanctioned by Bp. Hopkins is the true one, the canons of the several dioceses in this Union are strangely defective as to a grand, fundamental principle. No bishop, when receiving an accusation against a presbyter, would deem it necessary to invoke the aid of other bishops as consulting or deliberating witnesses, or to ask any persons whatever to be present at the delivery of the document. Nor, if a bishop choose to receive presentments, or indictments, through the Post Office, would diocesan canons prohibit him. I cherish the hope, then, that Bp. H. will calmly re-consider his expositions, and that, as he has abandoned the first, he will be induced to exchange the second for that view which, from time immemorial, has had the sanction of the common law of the Church.

OCCIDENTALIS MINIMUS.

September, 24, 1847.

* The Bp. thinks that the framers of the Canon of 1844, which provides for the trial of bishops, were "governed by the common law" of the land. 1. Why, then, did they make the same persons to be both judges and jurymen? 2. Why did they not establish a court of Appeal? The Bp. is in favor of such a court in presbyter-trials. 3. Why did they not enact the law that none but a bishop's peers should present him for trial? 4. Why did not they decree that the number of presenters should be as great as is usually found in a grand jury? 5. Why did they not ordain that the jury should be unanimous, either for conviction or acquittal? Our cannon law, I apprehend, is like the laws of courts-martial, *sui-generis*.

For the Churchman.

Mr. Editor:—I learn from a communication in the Banner of the Cross—a paper which I am sorry to find giving currency to such *ineptide*—that the Don Quixotes of Ohio intend to have another tilt in the General Convention at the windmill, "Tractarianism," and that the choice of delegates to that body was accordingly made to "turn mainly on that point." "All the speakers," says the writer, "fully admitted that there were dangerous errors held by some in the Church, and especially in some quarters a tendency to the superstitions of Rome, both in faith and practice." It is abundantly ridiculous to see clergymen—for the most part theological novices, or differing from dissenters in little except the use of a mutilated liturgy,*—implying most complacently the perfection of orthodoxy in themselves, and in the same breath giving utterance to groundless and injurious charges against their brethren. Such persons would be more profitably occupied in contrasting their own crude opinions with the standards of the Church, but if they will not "study to be quiet, and to mind their own business," but must needs meddle with that of others, it would be more manly, more consonant with the dictates of justice, to designate the "quarters," and the individuals, who thus err, and not involve the innocent with the guilty in vague and indiscriminate denunciations. Not only should they do this, but they should specify and define the error which they assert to be held, and then it would be apparent whether, instead of being teachers of false doctrine, the accused clergy do not, as the Church Catholic has always done, "worship the GOD of their Fathers after the manner which they call heresy, believing all things which was written in the law and the prophets"

The General Convention not being a judicial tribunal, can have no proper cognizance of the evil, even though it should be proved to exist, and this the alarmists are not ignorant of, but design notwithstanding, to obtain a decree in their favor, in order to give greater effect to their agitation. The inequalities of representation in the Convention, has long been a subject of just complaint, the creation of assistant Bishops is daily increasing that inequality, and if it is, moreover, to be perverted from its legitimate purposes, and used as an instrument of intolerance and oppression, people will soon begin to calculate its value, and the consequence will be the dissolution at no very remote period, not only of the Convention, but of all our general institutions. The arrangement which enables the different branches of the American Church to meet in General Council, is attended with conveniences great and manifold, but it should ever be borne in mind that moderation, forbearance, justice, and charity, are necessary to its preservation.

The same number of the Banner contains an article copied from the "Christian Witness," in which "Puseyites" are defined to be persons "who, while they retain their position in the Episcopal Church, use the influence which that position gives them, either in openly assailing that Church, or in secretly undermining its foundations." The writer is mistaken; the opprobrious epithet has a much more extensive signification; it includes all who have any pretensions to sound Church principles—everybody above the veriest latitudinarianism. L.

September 27th.

* The Rev. Dr. Brooke, I have been informed, is in the constant habit of omitting the Anti-Communion Service.

For the Churchman.

Mr. Editor,—Through your paper, I wish to suggest to the members of the approaching General Convention, that in case of any change being made in our present plan for missions, the "testament" of the "Senior Bishop" making over to the assistant elect of his diocese his present allowance of $1000 per annum, be not rendered of no force or effect. Any action of this General Convention having this tendency will work the sad result of leaving the assistant, should he accept his appointment, without the means of support. Let the "will" of the Bishop of Illinois, therefore, be borne in mind, and that irrespective of the precedent it might establish, and of the equal rights of others. Yours,

M. R. A.

For the Churchman.

Mr. Editor,—The admonition of "Herbert" came at a time when the evil, if any, which he deprecates, had been done, and no good could possibly result from it; it could not fail, however intended, to be employed by the enemies of Bishop Onderdonk to the injury of that gentleman, and therefore it was that I was both sorry and surprised to see it in the Banner, a paper which I know had no sympathy with the promoters of strife and division.

I can easily admit, as I am very happy to do, that the odium theologicum did not actuate the mind of a single one of the individuals mentioned by "Herbert," and still believe that it was mainly instrumental in procuring the sentence of condemnation. Other influences there were, as has been abundantly shown, and it is no impeachment of the orthodoxy, or of the moral rectitude of any member of the court, to think, that, swayed by these, and unaccustomed to weigh forensic evidence, he may have been unwittingly betrayed into the rendition of a verdict which that evidence did not warrant. Whatever "Herbert" may believe of its being essentially a question of personal morals, it is regarded by many, both within and without the Church, in a very different light; and, among others, a Presbyterian minister of high reputation, who had attentively read the report of the trial, has told me, again and again, that too much was made of the charges preferred against the Bishop, and that, in his judgment, he was the victim of the ordination of Mr. Carey.

The explanation which "Herbert" gives of his "concluding paragraph," does not, as I conceive, disprove the construction which I put upon it. The "reaction in the public mind," of which he speaks, would be most unjust in its direction to the Bishop, who is in no degree responsible for the course which some of his friends have thought proper to pursue. The General Convention, through which alone it could have any practical effect, has nothing to do with such "reaction." Its members are expected to make themselves acquainted with the merits of the case, and governed solely by considerations of justice and mercy, to mete to the appellant that measure which, under similar circumstances, they would have meted to them. Whatever opinion may be formed of the sentence, every Christian will acknowlede that the punishment already inflicted has been fully commensurate with the offence; even on the supposition that the charges were satisfactorily established.*

"Herbert," says that *his* principles bid him to "respect legitimate authorities, whether in Church or State, even though they should use their power unwisely or oppressively." The sentiment is just and commendable, and he may rejoice in the assurance that it does not regulate his conduct alone. The Diocese of New York has quietly borne with great inconvenience the deprivation of the services of its Diocesan, while the "silent uncomplaining submission," and "patient endurance" of the Bishop himself, not only with the award of the court, but under the ribaldry with which he has been so indecently, cruelly, and remorselessly assailed, should plead eloquently in his behalf, and secure for him all those "sympathies" which, according to "Herbert," such deportment "is sure to awaken." In all his behavior since the trial, he has beautifully copied the example of Him, "who, when He was reviled, reviled not again; when He suffered, he threatened not; but committed himself to Him that judgeth righteously." LAMBDA.

September 18th, 1847.

* It has been said that no relief should be given by the General Convention, unless the Bishop presented himself as a penitent before that body. But this is awful and unwarrantable ground to take, where the testimony is so doubtful and inconclusive, and guilt so strenuously denied.

For the Churchman.

Mr. Editor,—It appears from the "New York Evening Express," that the "Journal of Commerce" has said of the late Convention of this diocese, "that the course finally taken there respecting Bishop Onderdonk, was the course proposed by the Protestant Churchman newspaper." This may be so; but it is of some importance, in order to prove it, to point out number, page, column, and paragraph. Otherwise, the reader may be perplexed by a labyrinth of courses proposed. Associations connected with the name which has been let out for the use of the conductors of that paper, are, by no means, out of place amid the recklessnesss, inconsistency, and want of principle, with which they have stamped it.

The course of the Convention here referred to, embraces a "*demand*" upon the General Convention to do the Church in the diocese of New York the "*justice*" of relieving it from its present "*anomalous* position." The honest meaning of this is, that *injustice* has been done to that diocese by a body acting under the authority of the General Convention; that is, the late court of Bishops. That body being defunct, the New York Convention claims of the General Convention, which created the court, and gave it its power, the justice of relief from the consequences of the action of that court. Moreover, these consequences are declared to be "anomalous," that is, according to Richardson, characterized by "irregularity; contrariety to rule, or order; deviation from it." When has the Protestant Churchman ever spoken on this subject—I had almost said, on any other—such words of truth and justice? According to its ravings, this action of our Convention is offering an insult to the General Convention. The persons known as "Rev. J. W. Brown, M. A.," if they have anything of the grace of consistency and honesty, will address our Convention on this wise:—

"You have done violence to the moral sense of the community by charging the court with putting us in such a position that the General Convention must do us the *justice* to relieve us from it. If our position is anomalous, we have made it so by not cutting ourselves at once loose from our wicked and worthless Bishop, and choosing another in his stead. The injustice under which we are suffering we inflict upon ourselves. It is insulting to the General Convention to ask relief from that quarter. We "consider the New York difficulty as essentially a local one"—"local to the diocese of New York." We have brought it upon ourselves, and must get ourselves out of it as best we may. The court, under the authority of the General Convention, has already done "justice" in the trial and conviction of our Bishop, and in deposing him under the name of suspension. Will you be so factious and insolent, as to demand, as an act of justice, that the General Convention relieve us from the very position into which, under its authority, we were justly placed?"

Such is the language of whatever of principle there is in the Protestant Churchman. Our Convention has unanimously, or almost so, acted otherwise. It has sent up to the General Convention a demand to have justice done to the diocese by its relief from the anomalous position into which it has been thrown under the authority of the General Convention. The very first principles of justice teach us that the General Convention cannot increase the severity of the sentence—cannot relieve the diocese by attaching to the sentence any consequence not written in the law,—cannot, in a case already adjudicated, convert suspension into deposition. I ask pardon of that venerable body for speaking as if I deemed it possible that they would think of such a thing. I write not this for them, but for the unprincipled men who insult them by supposing that they are capable of the vain attempt to impose such injustice on the Church. The relief which our Convention rightly demands, as is demanded also by every consideration of justice and religion, can be given only in the opposite direction.*

But after all, Mr. Editor, it would not be at all surprising, considering the character of the Protestant Churchman, to find it, in its number for October 9th, crowing over this act of our Convention, as if it was in accordance with the views of that paper. It will also, in all probability, have something to say about the morality of others.

O. O.

*The superlatively anomalous expedient, of leaving the Bishop of the diocese in his present position, and providing a functionary to be called an Assistant Bishop, can hardly, on reflection, be entertained by any just and unprejudiced man. It would be iniquitous tyranny not to be tolerated in the Church, to add to the severity of a sentence already awarded, anything which was not authorized by law when the sentence was passed. Suspension necessarily supposes its own termination. All law and justice would be violated by otherwise regarding it. For a suspended Bishop to find himself, after the termination of his suspension, hampered with an Assistant, might be, in various ways, an aggravation of his sentence, besides being, in a degree, a continuation of it, after the law had ended it, of which no just and honorable man, not blinded by prejudice and passion, will for a moment think.

THE CHURCHMAN.

NEW-YORK, SATURDAY, OCT. 9, 1847.

☞ Until further notice all letters or communications upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

The action of the late Diocesan Convention in regard to the case of Bishop Onderdonk, consisted in the unanimous adoption of the two following resolutions:

"Resolved, As the solemn conviction of this Convention, that justice to the Church in the Diocese of New York, as well as its best interest, demand that it be relieved from its present anomalous position.

"Resolved, That the General Convention be, and is, hereby, requested to give to the Church, in this Diocese, such relief as may be consistent with its powers."

In the sense in which they were intended by the gentlemen who prepared them, and in which they will be explained by the deputies of our Convention in the General Convention, these resolutions express all that we could desire. It would, however, in our judgment have been more honorable to the Convention of this Diocese, and have put the Diocese in a more dignified attitude, if our Convention had "requested" nothing of the General Convention, but, planting itself on the ground of right, had simply defined the principles to which the Diocese of New York would adhere, and on which it expected the existing difficulties to be adjusted, and then left the General Convention to act its pleasure respecting them. These principles we suppose are such as the following:

1. This Diocese has never been backward to vindicate its own *moral purity*, consistently with the canonical provisions of the Chuch.

2. The intrusion into this Diocese of the Bishops of other Dioceses, not for the extirpation of heresy or error in religion, but for inquisition into the *morality* of its Bishop or clergy, is an indignity which has not been invited by the past history of this Diocese, and to which no Diocese should be liable.

3. The punishment of the Bishop of this Diocese for alleged offences not punishable before the enactment of the canon under which he was tried, is a proceeding repugnant to just and settled principles of law, and of dangerous precedent.

4. The suspension pronounced on the Bishop of this Diocese, with no limit of time or condition affixed, and with no provision in the constitution or canons of the church for its removal, is contrary to the intent of the canon under which he was tried, and ought to be declared null and void.

5. A sentence of suspension which deprives the Diocese *indefinitely* of the benefits of the presence of its lawful and actual Bishop, in the House of Bishops of the General Convention, is an evil, the redress of which is to be looked for, in the first instance, from the General Convention.

6. The General Canon for the Trial of Bishops, enacted in 1844, as being deficient in the most important securities for the just rights of the accused, is one that ought to be repealed in order to the enactment of a more righteous canon in its stead.

7. All questions growing out of the suspension of the Bishop of this Diocese, ought to be settled on principles of justice and equity alone.

These principles, we admit, are all involved in the first of the resolutions adopted by the Convention, but we could have wished that they had been so distinctly enunciated by the Convention as to leave no opportunity for doubt or equivocation. This, however, as our readers must have seen from our remarks week before last, introductory to the able communication of "Sto," we hardly expected. We well knew that a difference of opinion prevailed among High Churchmen as to the propriety and expediency of any such distinct declaration on the part of the Convention. Some thought that such a declaration was unsuited to the Diocesan Convention, and ought to be left to our deputies in the General Convention; while others urged that the attempt to procure such a declaration would be obstructed by a few inveterate debaters until after the meeting of the General Convention. On this point we were willing, as may be seen from our remarks of week before last, above referred to, to yield our own preferences to that of the majority of those with whom we are accustomed to act. We concur of course in the resolutions adopted by the Convention, though we should have greatly preferred, as we have said, that they had been a little less like some of the Thirty-nine Articles in their Structure. We have, however, entire confidence in our Delegates to whom the General Convention must look for their *authorized interpretation*.

We now look forward to the General Convention in the hope that this body will do nothing prejudicial to its own character. Any measure which relieves the Diocese without putting an end to the operation of the sentence, will aggravate the sentence, and thus add illegality to illegality, and be as much *ex post facto* as the sentence itself. Let not the evil of a judicial precedent be surpassed by the evil of a legislative precedent.

We take much pleasure in inserting the following communication, from one who has distinguished himself as a firm and able advocate of the Bishop's cause, and who shows in what light the proceedings of the Convention appear to his friends:

For the Churchman.

Mr. Editor,—Most heartily may all sound Churchmen congratulate each other upon the proceedings of the Diocesan Convention, which has just terminated its session in a manner alike unexpected and happy. Our thanks are due, in the first instance, to God for having heard the prayers of his people, and turned into an occasion of joy what, according to the enemies of his Church, could not but be a scene of acrimony and strife. Something too, in the way of praise, is due to the strong men who confident in a righteous cause, and, with good reason, relying upon a support which filled their opponents with apprehension, yielded their preference for a different expression of feeling and purpose from that which was adopted, and cheerfully gave their voice for a measure which, while it was decidedly favorable to their views, promised harmony and peace.

I have characterized the result as happy: and inasmuch as it prevented all outbreaks of evil passions, all painful display of unhallowed excitement, it was so. But, in my view, it was more particularly so, because of the very general expression obtained, respecting the proceedings from which Bishop Onderdonk and his diocese have so long been suffering. It was a *decided* expression—so intended by the mover of the resolutions, so understood by a large majority of those who voted for them, and so must be considered by all who dispassionately weigh their language.

When they declare, "As the solemn conviction of this Convention, that justice to the Church in the Diocese of New York, as well as its best interests, demand that it be relieved from its present anomalous position,"—what do they but make the important assertion that *injustice has been done?* It is a triumph—a very great triumph to have obtained at last from the minority of our Convention, an admission as plain and as strong as this. The admission is so very plain, that we must believe either that it was understandingly made, in full view of the consequences it involves, or that those we have heretofore supposed to be unwilling to make it, did not know for what they were voting.

The resolutions assert substantially, that injustice has been done to "the Church in the Diocese of New York:" and we who are accustomed to contend that "there is no Church without a Bishop," need not be informed that the assertion has respect as much to our suffering and patient ecclesiastical head, as to the congregations and ministers he is appointed to control and direct. It will not do therefore, for his enemies to say that his Diocese in this, its deliberate and expressive action, has had respect only to its own condition. If words mean any thing—words which because of a recent controversy have among us a clear and recognised meaning—the Diocese of New York, in Convention assembled, by a very nearly unanimous vote, has declared, that its Bishop and itself, alike and together, are suffering injustice; and that, according to the tenor of the second resolution, it looks to the authority under the sanction of which the injustice has been inflicted, to impart "*such relief as may be consistent with its powers*." In other words, it asks the General Convention to undo what its canon and the Court, which acted under the sanction of that canon, have done.

Every thing which transpired at the Convention, corroborates this, as it seems to me, only fair view of these resolutions. Every thing done, which could have even the remotest bearing upon the great agitating question, was decidedly in favor of the Bishop. We begin with the admirable sermon of Dr. Price; in which mercy to our afflicted Diocesan was asked, on the distinct ground that "most of us believe him to be innocent." Then came a unanimous election of President, Secretary and Treasurer; all of whom are known to be decidedly favourable to the Bishop. Next we had the brief, but unequivocally bold address of the President, on assuming the chair; the great point of which was an expression of a wish and hope that the Bishop would be speedily restored to his place and duties. Then followed the election of Delegates to the Convention, Provisional Delegates, Standing Committee, and Missionary Committee: the result in every case, having been a large majority of thoee who are known to be the Bishop's friends. And this result too, was reached, in the case of the Delegates to General Convention, in spite of a most adroit arrangement on the opposing ticket, of the names of persons favorable to the views of the majority, with others exceptionable solely on the ground that they are acting now in conjunction with the adversaries of their Diocesan. The election of the Rev. Dr. Berrian in particular, was a remarkable indication of the feeling and sense of the Convention, on the great question before it. That gentleman, next to yourself, Mr. Editor, is most obnoxious to the opposition, on account of his adherence to his Bishop, and the open and effective declaration of his persuasion of his innocence of the base things charged against him. And yet what was the result of the ballot with reference to him? And what, through that ballot, was the expression of the opinion of the Convention respecting the distinguished man, with whose cause he had so thoroughly identified himself? He was elected on the part of the Clergy, by a vote of nearly two to one, over the highest on the opposing ticket, and wanted but six votes of being elected on the part of the Laity.* This result on the lay vote, was occasioned by ignorance on the part of some of his friends that he was in nomination, and their consequent voting for Dr. Higbee and others. It was very evident that another ballot would have secured him a signal triumph. As it was, he obtained that triumph in another way. He was elected unanimously without a ballot; plainly because it was seen that it was useless to oppose him. This was an indirect admission by the whole Convention, of the strength of the Bishop's friends in the house—an admission, which like every thing that transpired in connection with the elections, is most valuable as a help to prevent even a tortured misconstruction of the resolutions subsequently passed.

And now let me glance at the reason why these resolutions were so hastily adopted by what we call "the other side." It was known that other resolutions, of the strongest kind, were prepared, and that by far the larger portion of Bishop Onderdonk's friends, they were greatly preferred. The opponents of the Bishop were alarmed at the demonstration which as all the previous proceedings of the Convention indicated, could be made in behalf of the declarations and demands which these resolutions contained. They were willing to make the best terms they could to prevent such resolutions from being offered. When therefore, one of the gentlemen from among those whose operations they dreaded, rose and, in the spirit of Christian conhiliation, offered them the very kindest form of expressing his and our decided views, on the injustice which has been done to the Diocese and its Bishop, they at once agreed to adopt it: saying by their act, though not in open declarations, that "although this is not what we would like to have, it is so much better than what we know you have in reserve, that we cheerfully accede to it—if we are to be beaten at all, let it be in such a way that we shall not be overwhelmed with humility in the defeat." So far as it was a concession on the part of the majority, it was a concession only in manner of expression. The nearly unanimous adoption of it by the house, resulted from the firmness of those who were determined upon pressing the most stringent declarations, in behalf of what they deem righteousness and truth. The milder form of declaring the same things which we are now able to send to the General Convention, would never have been acceded to by the opposing party without violent attacks upon its phraseology, had they not stood in fear of the, to them, more offensive resolutions which were held in reserve. The triumph we have gained, so far as it is expressed in the unanimity of the vote, is due, under God, to the zeal, and determination of those who were desirous of uttering their convictions in the strongest possible form. The concession made in not insisting upon that form, was at least as christian as that made by those who voted for a resolution contradicting their professed sentiments, because they were apprehending something worse if they did not quietly accede.

I will only say in conclusion, that the effect of what we have done must be excellent. The same Providence which in our Diocese has begun a good work, will perfect it when our appeal comes before the high tribunal to which we look for redress. The General Convention cannot fail to render us *justice* when we so mildly, firmly and almost unanimously demand it. It cannot, with proper regard to its own character and object, refuse to grant us *such* justice, or justice in such a shape, as will be acceptable to the majority in the Diocese. UNUS.

* There were five votes cast for the Rev. Dr. Higbee, two for the Rev. Samuel L. Southard, and one for the Rev. Dr. Seabury; all of which, on another ballot, would have been given for Dr. Berrian; and thus, without any change of votes on the other side, his election would have been secured by a majority of two.

We have seen the statement, copied in several papers, that at the recent Convention of the Diocese of Western New York, there was some expression of opinion, directy or indirectly, in relation to the case of Bishop Onderdonk and in opposition to his "restoration." We have looked in vain for a confirmation of the statement in the published proceedings of that body, and we have now the pleasure of being able expressly to contradict it.

We also state the two following facts which speak for themselves. 1st. It was understood, that some resolutions, instructing the deputies to the General Convention to oppose the restoration of Bishop Onderdonk, would be introduced. But the gentleman who was to introduce these resolutions, could not have carried his own parish in their favor, nor even a respectable minority of the Convention—and hence they were not proposed. 2. During the year a vacancy had occurred in the Deputies to the General Convention, by the death of Jonas Earle Esq., and the name of a very worthy gentleman was proposed to fill that vacancy, who had peculiar claims to the appointment. But his known opposition to Bishop Onderdonk, we believe, was the sole cause of his defeat—he received but 8 clerical and 5 lay votes. We are sure, therefore, that the Diocese of Western New York has been entirely misrepresented by the statement referred to above.

GRACE CHURCH, NORFOLK, ST. LAWRENCE COUNTY, NEW YORK.—We have been requested to say a few words to our readers, and to the public in behalf of this parish, and we do so most cheerfully on account of the worthiness and importance of the object. The parish was first organized in 1825, and an effort was then made to build a Church, which proved abortive. From 1830 to 1842 the public services of the Church were discontinued, with the exception of occasional lay reading, and in consequence of the want of a clergyman and the removal of several families, the organization become extinct. It was reorganized in 1842, and another attempt was made to build a Church which failed. The present missionary, the Rev. John H. Hanson, took charge of the Parish in 1845; and as the want of a Church has been a great draw-back to its growth, the Missionary and Vestry have determined, with God's blessing to make another attempt, and the building is now in progress. A description of it has already appeared in our columns, under the date of August 14 last, and it will, when completed, be one of the neatest and chastest edifices in the Diocese. It must be borne in mind, however, that the ability of the Parish is but small, though they have done liberally in proportion to their means; and they therefore earnestly ask the assistance of their fellow Churchmen in this city and elsewhere, who have the will and the ability, to assist them in the good work which they have undertaken.

Contributions may be left at this office, or with Mr. Daniel Dana, Jr., at the Church Depository, No. 20 John street.

We have received, by the Hibernia, later English papers.

It is said that the new Scottish bishoprick, Argyle, and the Isles, will be filled during the present month by the consecration of the Rev. Alexander Ewing, who was elected in 1846. The Bishop of Moray and Ross, who formerly had jurisdiction over the new bishoprick, has endowed it to the amount of 8000*l*. We are sorry, however, to find by the annexed letter to the English Churchman, that all is not as it should be; viz., entirely harmonious in this matter.

SIR,—In 1846, the Scottish Episcopal Church had six Bishops. In that year Bishop Low, the Bishop of Moray, Ross, Argyle, and the Isles, resigned Argyle and the Isles, which were constituted a seventh Bishopric, and a mandate was issued for the election of a Bishop of Argyle and the Isles. The Clergy of Argyle and the Isles met at Oban, the 14th of October, 1846, and elected Alexander Ewing, the Incumbent of Forres, as their Bishop.

By the first Canon of our Church, "it is decreed that no person shall be consecrated a Bishop of the Episcopal Church of Scotland without the consent and approbation of *the majority of the Bishops*; and, if any Bishop, or Bishops, not being a *majority*, shall presume, without such consent, to consecrate any person to that office, all the parties concerned shall be held schismatics."

The six Bishops, in October, 1845, gave, *in writing*, their solemn decision on the election. *Three* Bishops Terret, Russel, and Low—sustained the election; and *three* Bishops—Skinner, Torry, and Moir—rejected the election. Consequently, the Primus announced to the Dean of Argyle and the Isles, *officially*, that, as there was *no majority, the election was void*.

Our third Canon decrees, that if a Presbyter be elected, "of whose fitness the Bishops shall declare they have sufficient reason not to be satisfied, in that case, the Presbyters shall be required to proceed to a new election."

For that requirement the Clergy of Argyle and the Isles have vainly waited up to the present hour; but Bishop Moir, *one of the rejecting Bishops*, being *now dead*, the *three sustaining Bishops*—Terrot, Russel, and Low—have *now decided* that "the election of Mr. Ewing to be Bishop of Argyle and the Isles, as notified to the Primus by form bearing date October 14th, 1846, be sustained and confirmed."

Now, Sir, if this be not an attempt to commit Ecclesiastical suicide, so far as regards *the Church in Scotland*, will you *tell the Church what it is*, and what is to become of the legitimate Canonical regular Apostolical succession of *the Church?*

No time is to be lost in "pronouncing" on this subject, as the *Consecration*, or to speak truly and properly, the *Desecration*, is to be consummated in October next. I am, Sir, faithfully yours, P. H.

September 13, 1847.

Mr. Oakley has addressed a letter to the same paper, complaining of its insinuation that he had influenced the author of "From Oxford to Rome," in her public apology to himself, and recantation of her book. He does, however, himself allow that he had communicated with the author as to what she should publish, and wrote a model for her imitation, "not," he says, "as the form, but as the substance." It is plain enough from all that he says, that the recantation was not so entirely unsolicited as many may have been led to suppose.

Personal controversies abound. Dr. Pusey has been forced to defend himself against the charge of a Mr. E. G. Brown, that he was advised by the Dr. to join the Roman church. He denies it; and, to our minds, the other circumstances connected with the affair give his denial additional weight.

The question of sending an English Ambassador to Rome, daily grows more practical. Last week we gave from the Times, in the words of a correspondent, the reasons, which are probably the influential ones, against it, in the minds of very many Englishmen. From the same paper we extract another correspondent's apparently fair disposition of those objects.

SIR,—I perceive by your publication of Saturday that some of your correspondents at least, still labor under the impression that the chief difficulty in the way of establishing once more diplomatic relations with the Court of Rome, consists in the supposed existence of a bull of Pius V. excommunicating and deposing Queen Elizabeth, and extending the sentence of deposition to her successors; and, secondly, in the supposed fact that the bull *In Cœna Domini*, excommunicating the Sovereign, and all the clergy and people of England, excepting only the members of the Church of Rome, is annually read, and renewed, at Rome every Maunday Thursday.

Allow me to bring under your notice the following short answer to these two objections, taken from the Tablet, a weekly newspaper of the 28thult.:—

"Your correspondent is requested to examine for himself the bull of Pius V., and he will at once perceive that there is nothing in it which, even by the most constrained construction, can be made to reach further than Queen Elizabeth herself, or in any way to apply to her successors. Moreover, even did an old document exist impugning the title of Queen Victoria's ancestors to the crown of England, it should certainly not form a sufficient ground for refusing all intercourse with the Court that promulgated it, when we remember that down to the time of George III., the monarchs of this realm assumed, and used, the title and arms of kings of France, notwithstanding which, treaties and negotiations constantly passed between the two countries without the slightest objection being raised. With regard to the annual publication of the bull *In Cœna Domini*, which, at first sight, would seem a more grave difficulty, the answer to the objection lies in the fact, that this bull is of a much older date than the time of Paul V., to whom your correspondent refers it, since the publication of it is described by Paul III. in 1536 as an ancient custom. In 1510, (before Luther) it was protested against by the Council of Tours, and is probably of much older date; many writers trace it up to the time of our Henry V. This bull is directed against all heretics and their abettors, pirates, forgers, and other evil doers, and certainly has no special reference to England. Finally, the publication of this bull was suspended formally in 1770, by Clement XIV., and has never since been renewed."

The four Irish representative Prelates for the coming session of Parliament, are the Abp. of Armagh and Tuam, and the Bps. of Killaloe, Kilmore, and Clogher.

The Bp. of Adelaide, a new see in Australia, sailed from Portsmouth for his diocese on the 1st. ult.

Mr. Constable, of Edinburgh, has given 10,000*l*. for Dr. Chalmer's unpublished manuscripts.

Workmen are unleading the roof of Westminster Abbey. A correspondent of the Morning Post suggests that the present is a good opportunity for removing the monuments which fill the Abbey. He proposes the erection of a building to contain them in the space north of the Abbey.

Conflicting classifications of the members of the new Parliament are still furnished by the papers.

The Leeds Mercury gives the Liberals 336; Pulites, 117; Protectionists, 201; being the smallest estimate for the last named of any that we have seen.

From Italy we learn that the threatened interference of foreign powers will probably bring about the withdrawal by Austria of her forces from Ferrara. Sardinia is ready to support Rome, France wavers in her Austrian interest, while all the minor Italian States are in an ill-suppressed ferment of revolt. British ships have appeared off the mouth of the Po, and others were expected at Ancona. Austria has already begun to retrace her steps.

Cardinal Lambruschini, at the latest dates, is said to have suddenly departed for Rome. Bp. Wiseman had returned to England, and had an interview with Lord John Russell.

To the Editor of the Churchman.

DONEVAILE, IRELAND, Sept. 7th, 1847.

My Dear Sir,—I do, indeed, feel vastly obliged to you for your valuable assistance on behalf of the poor people of this Parish, for whom I made an application some months ago.

I received your very kind letter, with an order on the Belfast Banking Company for the sum of seven pounds. Accept my best and warmest thanks. If I knew the addresses of the kind contributors, I should write to return them thanks. I found no difficulty in obtaining the amount from the Manager of the Provincial Bank in Mallon. I wait, please God, for a month or two when our cold weather shall set in, to purchase some clothing for the poor people, in whom I take a great interest.

It has pleased the Lord to send us a most abundant crop of corn—so abundant that many will have to "pull down their barns and build greater." The weather, also, has been delightful. I have read of rain and storms in England and Scotland, but *here* we have had nothing of the kind.

Even the potato crop has turned out well. I begin to hear of the disease making its appearance, and have seen one *black* potato, but the crop is beyond what could have been expected. I confess I hope the potato may cease to be the *staple* food of this country.

We shall have to depend upon America. I rejoice that we have such generous people at the other side of the Atlantic. I trust that *friendly* feelings will always exist between the two countries.

With *many, many thanks*, believe, me,
dear sir, faithfully yours,
H. SOMERVILLE, Clk.

THE SIXTY-THIRD ANNUAL CONVENTION OF THE DIOCESE OF NEW YORK.

SECOND DAY.

Thursday, Sept. 30th, 1847.—The Convention met in St. John's Chapel, 9 o'clock, A. M., pursuant to adjournment; seats having been, in the intermediate time, duly assigned to the members, by the Secretary, in compliance with a resolution adopted last year, viz., on motion of the Rev. S. L. Southard, "That at the next Convention seats be assigned to the clerical members and the lay delegates, by lot, under the direction of the Secretary." p. 79. *Journal of the Convention of New York*, 1846.

Morning prayer was said by the Rev. William Morris, Rector of Trinity School, the Rev. Alexander S. Leonard, Professor of Elocution in said Institution, reading the Lessons.

The Minutes of the proceedings of the previous day were read and approved.

The names of members, both clerical and lay, not in attendance the day preceding, were called, whereupon those present answered and took their seats accordingly.

The Report of the Committee on the Qualifications of Members, which was ordered the day previous, on motion of the Chairman, the Rev. Dr. Taylor, to be printed, was laid on the Secretary's table, and by him very generally distributed. [We are compelled to defer the report to our next.]

Wm. H. Harison, Esq., moved the suspension of the Rules of Order, for the introduction of the following Resolution:—

Resolved, That the present Trustees of the General Theological Seminary, representing this Diocese, who are still resident therein, and willing to serve, be continued in office; and that the Standing Committee of the Theological Seminary, report the names of other suitable persons, to the number allowed by the Constitution of the Seminary, to be elected for nomination to the approaching General Convention, as Trustees of the Seminary, on the part of this Diocese.

Whereupon the Rev. Joshua Weaver, Rector of Trinity Church, West Troy, moved that the election of the aforesaid officers should be by ballot; when

Frederick J. Betts, Esq., moved to strike out, and insert the following:—

Resolved, That a Committee be appointed by the President to nominate to the Convention suitable persons to be elected as Trustees, to represent this Diocese in the General Theological Seminary; and that upon the coming in of the Report of said Committee, and before the final adjournment of the Convention, at some suitable time for that purpose, this Convention will proceed to nominate, by ballot, the number of Trustees of said Seminary, to which this Diocese is entitled, according to the provisions of the Constitution of the Seminary.

The subject, however, being temporarily withdrawn, and the regular order of business resumed, the Report of the Committee on the Incorporation of Churches was read, and the following Churches, duly incorporated according to law, received into union with the Diocese, viz.:—

Church of the Holy Martyrs, City of New York.
Church of the Advent, do. do.
Church of St. Saviour, Maspeth, New Town Queens.
Trinity Church, Haverstraw, Rockland County.
Church of the Holy Martyrs, Chesterfield, Essex Co.
Church of St. Reformation, Brooklyn, Kings Co.
Church of the Ascension, Greenpoint, Bushwick, Kings.

When the respective Clergy, and Lay Delegates took seats in the Convention.

The Convention next proceeded to the election of the Standing Committee, of Deputies to the General Convention, of Provisional Deputies, and of the Missionary Committee of the Diocese.

The inspectors having retired, it was on motion resolved that the Trustees of the Fund for Aged and Infirm Clergymen be appointed *viva voce*, when Wm. Bard, G. G. VanWagener, and Cyrus Curtis, Esqs., were unanimously re-elected.

The Secretary having read his Report, on motion of the Rev. Dr. Wainwright, two thousand copies of the Journal of the Convention were ordered to be printed.

The Report of the Missionary Committee of the Diocese was next received and read, from which it appeared that there is at present a deficiency of more than fifteen hundred dollars in the Treasury.

The following Reports were also received and read, viz., the Report of the Trustees of the Fund for Aged and Infirm Clergymen—the Report of the Committee on the Treasurer's Report—the Report of the Standing Committee on the Theological Seminary, and of the Society for Promoting Religion and Learning.

The Report of the Special Committee appointed to take into consideration the application of St. George's Church, in this city, to be allowed two delegations on the ground of their having a Chapel, and a new Church building, was read; the Committee recommending that the request be denied, as the propositon did not come within the spirit of the Constitution. The report concluded with a resolution to that effect, which was carried, without opposition.

On motion of the Secretary, the order of business was again suspended for the reading of the Annual Report of the Standing Committee of the Diocese, embracing the Reports of the Right Rev. the Bishops of North Carolina and of Western New York, who have performed Episcopal acts in the Diocese, at the request of said Committee, within the past year.

On motion of John A. King, Esq., the subject of the admission of St. Philip's Church, New York, and of other Congregations of people of color, was again brought before the Convention. Whereupon, copies of the Majority Report of the Committee raised at the last Convention—printed at the expense of the Chairman, Mr. Harison—were distributed; when the Hon. Mr. Jay, exceedingly excited, rose to inquire if the Minority Report of the same Committee had not also been printed? The Secretary informed the Hon. gentleman that no appropriation was made at the last Session of the Convention for the publication of either of the Reports, but that both the Majority and Minority Reports would be found in the Journal of 1846.

Mr. Harison informed Mr. Jay, that the Majority of the Committee had printed their own Report.

Mr. Jay replied, then Mr. Harison has stolen a march on us—that's all.

On motion, the Report of the Majority of the Committee was being read, when

Mr. Jay moved that the reading be suspended, and the whole subject laid on the table, in order to allow the Minority opportunity to print their Report, which was carried.

Mr. Harison's resolution respecting the Trustees of the General Theological Seminary was again taken up, to the which Mr. Betts offered his amendment, and in its support said it had two objects—1st, to bring up the names of persons submitted for nomination; and, 2ndly, to ascertain whether those proposed shall be nominated by this Convention. The course pursued for years, was to recommend the old members, and the Standing Committee recommend such new members as the Diocese may be entitled to. The old members are members and cannot be pushed out. The appointment of these Trustees is the most important action this Convention could take. They have an immense amount of money under their control, and likewise the control of the Institution for the education of their clergymen. Looking at it in this light, he conceived it necessary that the minority should be represented in that board and their views consulted. He would like that the members be ballotted for, so that the Minority could express their views. Besides, there are members of the Board of Trustees who have never shown their faces in that Institution, and he, for one, wished for the opportunity of depositing his ballot, and turning them out of office. A vote by ballot was what he desired, and he hoped it would be granted by the Convention.

The Rev. Chas. Jones said he was opposed to the conrse recommended by the last gentleman, because he has heard no reason adduced which would justify the Convention in adopting it. In the present divided feeling of the Diocese it is not unlikely that the nominees of the Minority would be scratched by the Majority of the Convention. In regard to the charge that the members of the Board had been remiss in attending the Seminary, what guarantee had the Convention that the new members would not be equally so?

Mr. Harison, in reply to Mr. Betts, said he would deprecate a change in any of the Trustees, if the gentlemen are doing their duty. He would ask the gentleman, to what name of the Trustees is there any objection urged? There has been no nomination by this body since 1841. He here read the names of the members of 1841, and asked to which of them the gentleman referred in his remarks. He also read the names of the members elected since 1841, and made the same inquiry; insisting, at the same time, that the Minority were represented proportionably. He denied what the gentleman seemed to imply that on an election by ballot the Minority would obtain a majority of members—the contrary seemed to him more likely to be the case. If the property is so enormously great as the gentleman represents, he would ask him, is it not in safe hands? but it is by no means so large as had been stated, nor is it available. It might be that two or three of the members were not regular in their attendance on account of old age, infirmity, or some other cause, but that was not the case with all of them.

Mr. Betts, in reply, said that the appeal made to him to point out the person to whom he alluded as deficient in attending to his duties, he considered very indelicate and improper. He admitted that a majority of the Board were good men, whom he would vote for at any time, but there were one or two whom he would certainly vote against.

John C. Spencer, Esq., moved as an amendment to the amendment, that the words "or otherwise" be inserted after the words "by ballot," which was adopted.

Whereupon, the amendment to the resolution was withdrawn, and Mr. Harison's resolution carried.

The hour of adjournment having arrived, 3 o'clock, the Convention, according to the 8th Rule of Order, took a recess until 7 P. M.

EVENING SESSION.

The Convention re-assembled at the appointed hour, and proceeded to business.

The Inspectors of Elections made their several Reports, which were read by the Secretary, and were, in their results, as follows:—

STANDING COMMITTEE.

The whole number of Clerical votes received was 121. Necessary to a choice 61. Lay votes 103. Necessary to a choice 52.

	Clerical.	Lay.
The Rev. William Berrrian, D. D.	114	95
" Thomas Lyell, D. D.	114	93
" John M'Vickar, D. D.	112	91
" Jon. M. Wainwright, D. D.	112	93
Hon. Saml. Jones,	112	93
Floyd Smith,	112	91
Murray Hoffman,	116	95
Gulian C. Verplanck,	114	95

Whereupon the Rev. Drs. Berrian, Lyell, M'Vickar, and Wainwright, Hon. Saml. Jones, Floyd Smith, Murray Hoffman, and Gulian C. Verplanck, were declared elected.

DEPUTIES TO THE GENERAL CONVENTION.

The whole number of Clerical votes received was 149. Necessary to a choice 75. Lay votes received 147. Necessary to a choice 74.

	Clerical.	Lay.
The Rev. John Brown, D. D.	93	78
" Reuben Sherwood, D. D.	94	76
" John Murray Forbes, D. D.	95	79
" William Berrian, D. D.	82	68
" Jon. M. Wainwright, D. D.	47	67
" Henry I. Whitehouse, D. D.	47	65
" Robert H. Harris,	42	62
" Peter S. Chauncey,	46	65
David B. Ogden,	93	79
Gulian C. Verplanck,	95	78
Hon. Saml. Jones,	95	76
Hon. Jon. Burnett,	92	75
Samuel Nelson,	43	64
Ogden Hoffman,	43	64
Thomas J. Oakley,	45	65
Murray Hoffman,	45	64
Scattering,		11

Whereupon the Rev. Drs. Brown, Sherwood, and Forbes, David B. Ogden, Gulian C Verplanck, Hon. Saml. Jones, and Hon. Jon. Burnett, were declared elected.

PROVISIONAL DELEGATES.

The whole number of Clerical votes received was 112. Necessary to a choice 57. Lay votes 94. Necessary to a choice 48.

	Clerical.	Lay.
The Rev. William Creighton, D. D.	104	90
" John M'Vickar, D. D.	104	89
" Wm. L. Johnson, D. D.	104	90
" Jos. H. Price, D. D.	88	86
William Johnson,	104	90
William H. Harison,	104	89
Floyd Smith,	104	86
Cyrus Curtis,	104	90
Scattering,	21	15

Whereupon the Rev. Drs. Creighton, M'Vickar, Johnson, and Price, Messrs. Johnson, Harison, Smith, and Curtis, were declared elected.

MISSIONARY COMMITTEE.

The whole number of Clerical votes received was 111. Necessary to a choice 56. Lay votes 97. Necessary to a choice 49.

	Clerical.	Lay.
The Rev. Jos. H. Price, D. D.	111	90
" Edward N. Mead,	110	91
" William Morris,	111	91
" Richard Cox,	98	79
" Caleb Clapp,	111	82
C. N. S. Rowland,	111	93
J. H. Swift,	111	93
Corns. Oakley,	111	93
Floyd Smith,	111	91
Alex. L. M'Donald,	111	93
Scattering,	13	32

Whereupon the Rev. Dr. Price, the Rev. Messrs. Mead, Morris, Cox, and Clapp, Messrs. Rowland, Swift, Oakley, Smith, and M'Donald, were declared elected.

There not being a concurrence of both orders in the election of a fourth Clerical Deputy to the General Convention, neither Dr. Berrian nor Dr. Wainright, having received the number of Lay votes necessary to a choice, Dr. Wainwright, in the absence of Dr. Berrian, who was confined at the time to his house by sickness, rose and, stating that it was altogether unexpected by him that his name should be placed in competition with that of his colleague, declined being considered as a candidate. He then moved that a formal ballot to supply the vacancy be dispensed with, and that the election be made *viva voce*, expressing a hope that the Convention would elect Dr. Berrian unanimously.

Some members objecting to this proposition, the President requested the ballots to be prepared.

The Rev. Dr. Berrian, Rector of Trinity, and Rev. Dr. Taylor, of Grace Church, were both put in nomination. Whereupon the latter rose, and with a few remarks withdrew his name.

Dr. Wainwright then renewed his motion, which was carried *nem com.*, and again nominated Dr. Berrian, who was elected *viva voce*.

So the list of Deputies to the next General Convention now stands complete as follows:—

Clergy.	*Laity.*
Rev. J. Brown, D. D.	D. B. Ogden,
" R. Sherwood, D. D.	G. C. Verplanck,
" Wm. Berrian, D. D.	S. Jones,
" J. M. Forbes, D. D.	J. Burnett.

Mr. John Jay moved that the Secretary be ordered to print the Minority Report presented to the Convention last year, on the admission of colored congregations to representation in the Convention. After considerable conversation and explanations, in which the Secretary, Mr. Harison, Judge Duer, and Mr. John A. King took part, Mr. Jay withdrew his motion.

Rev. Dr. Forbes rose to offer a series of resolutions, affecting the peace and prosperity of the Church, perhaps more than any others that could be offered in the present position of the Diocese. These resolutions, he said, had been drawn up, after much consideration and consultation, and with the hope that they would be unanimously adopted. He then went on to state their substance, in brief terms, after which he read them, as follows:—

Resolved, As the solemn conviction of this Convention, that justice to the Church in the Diocese of New York, as well as its best interests, demands that it be relieved from its present anomalous position.

Resolved, That the General Convention be, and is, hereby, requested to give to the Church, in this Diocese, such relief as may be consistent with its powers.

Resolved, That a copy of the foregoing resolutions be transmitted to the next General Convention.

Resolved, That when the Convention adjourns, it adjourn to meet at such time and place as may be designated by the Standing Committee of the Diocese, provided that at least thirty days notice be given of the same.

Rev. Samuel L. Southard rose and seconded these resolutions. Judge Oakley expressed himself perfectly satisfied with them, and hoped that they would be adopted unanimously.

The call of "Question!" "Question!" being heard on all sides, the question was put by the Chair, and with a loud and hearty "Aye!" the resolutions were unanimously adopted.

Rev. Dr. Tyng rose and said: "I suppose but one feeling pervades the Convention—a feeling of cordial satisfaction at this peaceful result. In this feeling it were well that we should finish our proceedings, and I therefore move that this Convention do now adjourn *sine die.*"

Rev. Charles Jones objected on account of unfinished business, especially the Report of the Committee on the Diocesan Fund, and the General Theological Seminary, &c.

Rev. F. Vinton now called up an alteration of the Constitution he had proposed last year, and on his motion the first clause of this alteration, viz.: "After the words 'lay members,'" in Art. III., insert the words, "who shall be communicants," was referred to a Special Committee of three, who were subsequently appointed by the Chair, as follows:—

Rev. Mr. Vinton, Mr. Wood, Mr. Arnold.

Dr. Tyng again rose, and, remarking that he had waived his right, only on the supposition that the unfinished business was of indispensable importance, said that he must now renew and insist upon his motion to adjourn, *sine die.*

Hon. Mr. Jay said though a part of the unfinished business, (relating to the colored congregation,) was very dear to his feelings, he gladly consented to postpone it on an occasion so interesting as the present.

Amid reiterated cries of "Question!" the question was therefore put by the Chair, and carried.

After the commotion, naturally produced, had somewhat subsided, the Chair called the house to order, and the minutes of the day's proceedings were read and approved.

The Rev. Dr. Creighton congratulated the house on the harmonious close of their labors, and called on them to unite with him in returning thanks to Almighty God for His merciful kindness to His Church.

The *Gloria in Excelsis* was as usual sung, and all joined in the Lord's Prayer, which was followed by appropriate Collects and the Apostolic Benediction.

In the hurry of the scene—which has been compared to that of boys let out of school—a vote of thanks was neglected to be returned to the President, who, also announced to the clergy, informally, after the conclusion of the services, that the Treasurer of the Diocesan Fund would make his distribution of the monies on hand in the same manner as if the Report of the Committee had been made.

MEETING OF THE GENERAL CONVENTION FOR 1847.

The General Convention of the Protestant Episcopal Church of the U. S. of America, commenced its Session on Wednesday morning, 6th inst., in St. John's Chapel, in this city, with the usual religious services.

The Bishops in attendance were the Rt. Rev. Drs. Chase, Brownell, Meade, Ives, Hopkins, Smith, M'Ilvaine, Doane, Otey, Kemper, M'Coskry, Polk, DeLancey, Gadsden, Whittingham, Lee, Johns, Eastburn, Henshaw, Carlton Chase, Cobbs, Hawks, Freeman, and Potter, who were provided with seats around the altar.

Morning Prayer was siad by the Rev. Christian Hanckel, D. D., Rector of St. Paul's Church Radcliffborough, S. C., the Rev. Theodore Edson, D. D.. Rector of St. Anne's Church, Lowell, Mass., reading the Lessons, i. e. the 40th chapter of Isaiah, and 11th chapter of St. John, which (as also the 8th Selection of Psalms,) were read for those of the day.

The service used on this occasion (Kent's in C.) was performed with great precision of time and superiority of style, by a full and most efficient Choir, under the direction of Mr. Paige; Mr. Rolfe presiding at the organ.

The Responses made by the congregation, composed of so many Clerical and Lay brethren, were exceedingly impressive, and rolled through the edifice with a volume and solemnity of tone seldom heard among us.

The Litany was read throughout, and followed with the 79th Psalm, to the "Old Hundred"—the standard of Church Psalmody. The Ante-Communion service was read by the Bishop of Illinois. The Epistle was read by the Bishop of Connecticut.

The 25th Hymn, v. 1, 2, 5, 6, (*Tune*, Doncaster,) being sung, the Convention sermon was preached by the Rt. Rev. the Bishop of Vermont, who selected for his subject, the 21st chap. of the Acts of the Apostles, v. 21, 25; in reference to which we shall wholly abstain from comment, which, we think, will be more in place when the sermon shall appear in print.

After the sermon, an Anthem from the 134th Psalm, "O pray for the peace of Jerusalem," composed by Charles King, B. M. was finely executed by the choir.

The Communion was next administered—the service being read by Bishop Chase, with the assistance of the Bishops next in seniority, viz: Bishops Brownell, Mead, Ives, Doane, &c.

Novello's "Trisagion," and the 93d Hymn, (*Tune* St. Ann's,) were performed in this part of the service.

The Bishops having all communicated, together with the Presbyters and Deacons, the Lay Delegations and others of the congregation next presented themselves at the altar, and the services closed at 2 o'clock, with the Apostolic benediction, from the lips of the Bishop of Illinois.

HOUSE OF CLERICAL AND LAY DELEGATES.

THURSDAY, 2 1-2 o'clock, P. M.

Soon after the services of the Church, the House was called to order by the Secretary, who requested the Delegates to present their certificates, that their names might be recorded in compliance with the rules of order. The roll being then called, it appeared that there was a clerical delegation of all the Dioceses present, and of nineteen of the Laity; Whereupon the Secretary moved the election of a President, and nominated the Rev. Dr. Wyatt, who was unanimously elected; and the Rev. Drs. Croswell and Hanckel appointed to conduct the President to the chair. The Rev. Dr. Wyatt briefly acknowledged the honor conferred upon him, and from his past experience, expressed a full confidence in the kind indulgence of the House towards himself in the performance of the important duties devolving upon the chair.

On motion, the Rev. Dr. Mead was unanimously reelected to be the Secretary of the Convention, who, for certain reasons, which he assigned, prayed to be excused. The Rev. Dr. Hawks then proposed the election of a Secretary who was not a member of the House, and nominated the Rev. Mr. Balch, of this city.

Dr. Mead hereupon withdrew his objection, and consented to serve; when a ballot was demanded, and the Rev. Dr. Mead and the Rev Mr. Balch were respectively presented for the suffrages of their friends. The chair appointed the Rev. Drs. Forbes and Hanckel tellers to receive the Clerical votes, and Hon. Mr. Huntington and Mr. Newton tellers to receive the Lay votes: who soon after made their reports, and the result, announced by the chair, was as follows:

Of 25 Dioceses that voted on the part of the Clergy, the Rev. Dr. Mead received 17 votes and Rev. Mr. Balch 8. Of 18 Dioceses that voted on the part of the Laity, the Rev. Dr. Mead received 14 votes, and the Rev. Mr. Balch 4; whereupon, the Rev. Dr. Mead was declared elected, who returned thanks, and said that he should now serve the House with greater pleasure than he had done before!

The Chair announced a message from the House of Bishops, informing the House that they had organized, and appointed the Rev. Dr. Wainright to be their Secretary.

The Rev. Dr. Burroughs and Mr. Tucker, of South Carolina, were appointed a Committee to inform the House of Bishops that they had only organized, and had elected the Rev. Dr. Wyatt their President, and the Rev. Dr. Mead their Secretary. Whereupon, a message from the House of Bishops was brought in and read, to the effect, that, on motion of Bishop Ives, seconded by Bishop Polk, the Bishops, the Lower House concurring, had agreed upon rescinding the resolution of the former Convention, and holding the present sitting of the Convention in St. John's Chapel, or some Church, in preference to any other house or building.

Judge Chambers moved a concurrence, which was adopted.

The Rules of Order, adopted at the last Convention, were agreed upon for the government of the present. The Rev. Mr. Moore of New Hampshire, moved the appointment, by the Chair, during the recess of the Convention, of sundry Standing Committees, including a Standing Committee on the affairs of the General Sunday School Union, which was carried.

The Rev. Mr. Young, of South Carolina, subsequently objected to the appointment of a Standing Committee in reference to this latter institution, and moved a reconsideration of the preceding vote, which was carried; and it was then moved to lay on the table until further information was had in the premises.

On motion of the Secretary, it was resolved, the House of Bishops concurring, that when this House adjourns, it adjourn to meet for Divine service to-morrow morning, at 10 o'clock, in St. John's chapel, and at other times at half after 9 o'clock.

A message was received from the House of Bishops, concurring in the hours appointed; whereupon, on motion, the House adjourned.

TRIENNIAL MEETING

OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

This Board met on Tuesday evening the 5th inst., at the Sunday School Room of St. John's Chapel. Eleven of the Bishops were present, and between sixty and seventy of the Trustees.

The Minutes of the Standing Committee of the Board were read.

Rev. Dr. Anthon then presented a communication and a package. The former was read, and on opening the latter it was found to be the voluminous correspondence between himself and Dr. Turner last winter.

The Triennial Report was then read; and a reference to the case of two students who had been withdrawn for violating its discipline, gave rise to some discussion. Dr. Anthon moved to insert the words 'for propogating theological error within the Seminary,' or to that effect; which was lost by a vote of 17 to 53. An amendment offered by the Bishop DeLancey, inserting a reference to the Report of the Faculty on the subject contained in the proceedings of the Board of 1846, and annexing the printed Minutes of said year as an appendix to the Triennial Report, was adopted. And the Report as amended was then adopted by a vote of 57 to 6.

The Board after transacting some ordinary business, adjourned *sine die.*

A correspondent takes umbrage, and justly, at the expression of "Sto," in the Churchman of September 25th, "With a view to bringing our Bishop to trial that execrable canon was concocted," and at our endorsement of the same. It will be sufficient, we hope, to say that our attention at the time was not particularly directed to this sentence, and that had it been we should, not doubting the writer's concurrence, have expunged the sentence, or so altered it as not, by any construction, to have implicated the Committee on Canons. We entirely disclaim the thought that the Canon was "framed and prepared" by the Committee for the purpose above indicated.

DOMESTIC INTELLIGENCE.

MISCELLANEOUS MATTERS.—"Father Timon," says The Freeman's Journal, "has accepted the Bishopric of Buffalo. He will probably be consecrated in St. Patrick's Cathedral on the 3d Sunday of October."

"From Oxford to Rome" is stated in The Southern Churchman to have been written by Miss Harris, a sister of the author of "Mammon," "The Great Commission," &c. He is a dissenter of course, and is theological tutor of Lady Huntingdon's College at Cheshunt, Herts.

De King, a dissenting missionary at Athens, having been for some time embroiled in a controversy with the Greek Church, or members of it, has been compelled to leave the country, and is at present in Switzerland. The government, it is said, being unable to protect him from the threatened violence of the Greek Christians, counselled him to flee.

The Massachusetts Review, a new Quarterly, will make its appearance on the first of December. From the names of its editors, the Rev. Theodore Parker, Mr. R. W. Emerson, and Mr. J. E. Cabot, we suppose that it is to be the organ of the Boston Transcendentalists.

The Associate Reformed Presbyterian Church numbers 34 ministers, 39 congregations, and 4,244 communicants. its Theological Seminary at Newburgh, N. Y., has four students.

GENERAL INTELLIGENCE.—The receipts of the Domestic Missionary Committee during the month ending September 15th, were, according to the last Spirit of Missions, $1,082. Receipts of the Foreign Committee for the same time, $710.

CONNECTICUT.—On the 14th inst., the Rt. Rev. the Bishop of Connecticut held an ordination in Christ Church, Redding, when the Rev. Joseph P. Taylor was admitted to the Holy Order of Priests. Service was read by the Rev. Mr. Olmsted and the Rev. J. M. Guion, and the Sermon preached by the Rev. Dr. Mead, who also presented the candidate.

On the 15th, the Bishop, in St. Peter's, Monroe, admitted the Rev. John Betts to the same holy order. Service by the Rev. Mr. Purves and the Rev. Mr. Taylor, and the sermon by the Rev. Dr. Mead, who also presented the candidate.

On the 16th, the Bishop, in Trinity Church, New Haven, admitted Henry Edwards and Oliver S. Prescott to the Diaconate. Service by the Rev. Mr. Ashley and the Rev. Mr. White, and the sermon by the Rev. Wm. Croswell, D. D., Rector of the Church of the Advent, Boston. The candidates were presented by the Rev. Dr. H. Croswell, of New Haven.—*Calendar.*

The Rt. Rev. Bishop Brownell has returned to Hartford, in good health, after having completed the first portion of his autumnal visitations. During his absence he administered the holy rite of confirmation as follows:

Bristol, Trinity Church,	5	persons.
Wolcott, All Saints',	6	"
Wolcotville, Trinity ch.,	4	"
Litchfield, St Michael's,	27	"
Milton, Trinity Church,	3	"
Bethlem, Christ Church,	7	"
Watertown, Christ ch.,	8	"
Woodbury, St. Paul's,	8	"
Roxbury, Christ Church,	6	"
Bridgewater, St. Mark's,	9	"
Brookfield, St. Paul's,	30	"
Danbury, St. James's,	5	"
Bethel, St. Thomas',	4	"
Ridgefield, St. Stephen's,	10	"
Redding, Christ Church,	12	"
Monroe, St. Peter's,	13	"

[*Ib.*

Clerical Changes.

The Rev. F. M. Whittle having accepted a call to the Rectorship of Kanawha Parish, requests his letters and papers to be directed to Kanawha Court House, Virginia.

The Rev. Wm. A. Pendleton has been elected to the rectorship of All Saints' Parish, Frederick co., Md., and has accepted the appointment.

The Rev. W. G. H. Jones has resigned the charge of Frederick Parish, Clark co., Va., and has accepted the Rectorship of Calvary Church, Memphis, Tenn.

The Rev. Asa S. Colton having resigned the rectorship of Christ Church, Towanda, and accepted that of Pike, requests that all communications may be directed to him, Pike, Bradford co., Penn.

The Rev. D. G. Haskins having resigned his temporary charge of Christ Church, Gardiner, Me., has removed to Roxbury, Mass., where all letters and papers for him may be sent.

The Rev. Andrew Croswell, of Providence, has accepted a call to the Missionary station at Cabotville, Mass.

The Rev. M. A. Perry has removed to Utica, and desires his letters and papers to be addressed accordingly.

The Rev. D. E. Brown having removed from the Diocese of Michigan to Juliet, Illinois, requests his letters and papers to be addressed accordingly.

Married,

By Rev John Henry Hobart, on Tuesday evening, October 5th, at St. John's Chapel, WILLIAM W. HOOPER, of Brooklyn, L. I., to Miss ELIZABETH, daughter of Rev. Wm. Berrian, D. D., Rector of Trinity Church in this city.

Died,

At Washington City, on Saturday, the 25th ult, in the 65th year of her age, Mrs. MARY P. VARNUM, widow of the late Hom. John Varnum, of Massachusetts, and mother of Joseph B. Varnum, jr., of this city.

On Sunday evening, after a short illness, LOUISA GRAHAM VARNUM, second daughter of Joseph B. Varnum, aged 17 years.

In the village of Johnstown, on the 20th ult., after a severe and protracted illness, WATTS WILSON, son of the Rev. John Scovill, in the 13th year of his age.

Notices.

☞ The new Church of the "ANNUNCIATION" will be open for Divine Service on Sunday, the 17th October inst. Service to commence at half-past 10, A. M., and half-past 3, P. M.

The Pews will be sold at Auction in the Church on Wednesday, October 13th, at 4 o'clock, P. M. The members of the congregation, and all persons desirous of uniting with it, are respectfully invited previously to visit and examine the Church edifice in 14th street, near the 7th Avenue.

October 9th, 1847.

☞ Clergymen attending the General Convention, and those visiting the city during its present session, are respectfully invited to enter their names and city residences in a book provided for the purpose, at the Depository of the General Protestant Episcopal Sunday School Union.

A general assortment of Bibles, Prayer Books, Books of Instruction, and Library Books for Sunday Schools, and of Miscellaneous Church Works, will be found at the same place. Depository No. 20 John street.

New York, October 9, 1847.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Monday evening next, 11th inst., at half-past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec'y.

October 9th, 1847.

New York Bible and Common Prayer Book Society.—A stated meeting of the Board of Managers will be held at their Depository, No. 20 John street, on Tuesday next, the 12th inst., at 5 o'clock, P. M.

WILLIAM H. BELL, Secretary.

October 9, 1847.

Acknowledgments.

Chapel of the Holy Comforter.—The undersigned acknowledges with pleasure the receipt of Ten Dollars, from the Parish of St. Paul's, New Haven, through Messrs. Stanford and Swords, for the purchase of Prayer Books for Seamen. Being much in need of religious books for gratuitous distribution among Seamen and Boatmen, he is constrained to inquire if there are not many Parishes, and many members of the Church, willing and desirous to do what they can to aid their missionaries in reaching this class of our fellows, that they may be brought into the Church, to be taught "the truth as it is in Jesus." In no way can this be done so easily, as by supplying them with suitable religious books, and the Missionary therefore hopes that this appeal will be followed by a response as generous as that of St Paul's Church, New Haven.

D V M JOHNSON,
In charge of the Floating Chapel of the Holy Comforter.
New York, October 2d, 1847.

N B Donations may be sent to Messrs Stanford and Swords, Broadway.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 28th ult., the following contributions, viz:—

Amount of collection, Anniversary at Ch of the Ascension, New York, sermon by Rev W I Kip, 82 69; received in addition, enclosed in a note, 6 cts; St Luke's ch, Catskill, Rev L L Noble, 4; Emmanuel ch, Little Falls, Rev E Livermore, 10; St John's ch, Cohoes, Rev J B Gibson, 4; St Paul's ch, Oak Hill, Rev L A Barrows, 5; and Christ ch, Granville, Rev L A Barrows, 10; St John's ch, Delhi, Rev G Waters, 3 95; St James's ch, Hyde Park, Rev Dr Sherwood, 45; Grace ch, Waterford, Rev J B Morss, 5; St Thomas's ch, Mamaroneck, Rev J M Ward, 8; Christ ch, Manhasset, Rev J P F Clarke, 4 06; St George's ch, Hempstead, Rev O Harriman, jr, 4 90; St John's ch, Kingston, Rev G Sayres, 7 57; Trinity ch, Lansingburgh, Rev A T Twing, 20; St Andrew's ch, Richmond, and Trinity Chapel, Factoryville, Rev Dr Moore, 10 84; St Andrew's ch, N Y, Rev R M Abercrombie, 1 05; St Matthew's ch, Unadilla, Rev N H Adams, by Missionary Society, 12; and collection 7; Trinity ch, Rensselaerville, Rev R Washbon, 4 82; Caroline ch, Setauket, Rev F M Noll, 2 20; St Michael's ch, and St Mary's ch, N Y, Rev Wm Richmond, 10; Christ ch, Duanesburgh, Rev K Metcalf, 10; St Paul's ch, Charton, Rev E Davis, 4; Trinity ch, Fairfield, Rev W Baker, 4; Ch of Epiphany, N Y, Rev Lot Jones, by Sunday school, 5; St Mary's ch, Westchester, Rev O H Smith, 1 07; Trinity ch, Windham, Rev T S Judd, 4; St Stephen's ch, Schuylerville, Rev R Hubbard, 1 14; St Paul's ch, Waddington, Rev J B Hansen, 3; Ch of the Cross, Ticonderoga, Rev H M Davis, 1; Trinity ch, Plattsburgh, Rev T Mallaby, 3; Christ ch, Hampton, Rev Moore Bingham, 2 25; St Mark's ch, Malone, Rev H S Atwater, 1 25; St Bartholomew's ch, N Y, Rev L P W Balch, 13 46; Zion ch, Wappinger's Creek, Rev G R Andrew's, 10; Trinity ch, Potsdam, Rev I G Hubbard, 5; Ladies' Aux Missionary Society of Ch of Annunciation, N Y, Rev Dr Seabury, 50. Total amount, $380 36.

C. N. S. ROWLAND, Treasurer,
October 5, 1847. 55 Water street.

Domestic Missions.—Since his acknowledgment of the 28th Sept, the Treasurer has received the following contributions:

From Christ ch, Duanesburgh, N Y, 25; Grace ch, Jamaica, N Y, 50, Emmanuel ch, Brooklyn, 15 75; St Stephen's, New Harmony, Ind, 1 25; Trinity ch, Vanderburgh co, 1 75, St Paul's, Evansville, Ind, 3 50; Christ ch, Patterson, N Y, 2 50; Zion ch, Butternuts, N Y, 11 62; St James's ch, Hyde Park, 20; Trinity ch, Fairfield, N Y, 10; Trinity ch, Princeton, N J, 50; through E H Thomas, Del, St Andrew's, Wilmington, 55; Trinity ch, do, 36 65; Immanuel ch, Newcastle, 45; St Paul's, Georgetown, 12 50; St Peter's, Lewes, 8 03; the Misses Chace, Annapolis, 6 25; balance 7 of 162 50; St John's, Poultney, Vt, 10 11; St Mark's, Malone, N Y, 3 32; St Andrew's, Somerset, Me, 10; St Paul's, Columbus, Miss, 35; Christ ch, Middletown, Ct, 36; Ladies' Missionary Association, 23 62; Trinity ch, Jacksonville, Ill, 17; St John's, Delhi, 5; Mineral Point, Wis, 10; Trinity ch, Lansingburgh, 16; Trinity ch, Potsdam, 5 53; Christ ch, Poughkeepsie, 62 70; a Churchman, postmark Phil, 60; St Andrew's, Merriden, Ct, 15; Trinity ch, Newtown, Ct, 42; Ladies' Missionary Association, 30; through E Wilcox, R A in Phil, Paradise, All Saints', 11; St John's, Carlisle, 25; Ch of the Evangelists, Phil, 16; S S, do, 15; Westchester, Holy Trinity, 16 54; St John's, New London, Cross Roads, 2—85 54; through J K Sass, R A in S C, ch at Edisto Island, 30; monthly missionary lecture, Charleston, Aug and Sept, 17 66; Mrs A Chaplin, Sheldon, 5; St Michael's 97 67; do, towards salary of Rev G B Sturges, 2 50; a lady of St Philip's, Bradford Springs, 25; do, of St Michael's, for the West, 10—187 83; St George's, Fredericksburgh, Va, 20. Total, 1028 52.

THOMAS N. STANFORD, Treasurer,
New York, October 5, 1847. 139 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Zion ch, Butternuts, Rev A B Beach, 10; Trinity ch, Lansingburgh, Rev A T Twing, 5; Trinity ch, Fairfield, Rev Marcus M Wells, 1 50; St Mary's and St Michael's ch's, Rev Wm Richmond, 6; St Paul's ch, Oak Hill, Rev Liberty A Barrows, 1; Christ ch, Greenville, do, do, do, 1 62; Zion ch, Wappinger's Creek, Rev Geo B Andrews, 3; St Mary's ch in the Highlands, Rev Robt Shaw, 1 50; Trinity ch, Watertown, Rev Levi W Norton, 3; St Mark's ch, Malone, Rev H S Atwater, 1. By Charles Seymour, Esq, Treasurer of the Diocese of W N Y, St Andrew's ch, New Berlin, 3 44; Trinity, Camden, 1 50; St Michael's ch, Geneseo, 5; St Paul's, Paris Hill, 3; St Paul's, Lewiston, 3; Trinity, Utica, 13 47; Miss Cable of Constantine, 50 cts—29 91; W C Pierrepont, annual, 5; Trinity ch, Rev Dr Wainwright, 110 87. Total amount, $179 40.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, October 5, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St George's ch, Schenectady, Rev John H Williams, 5; Emmanuel ch, Brooklyn, Rev Francis Vinton, 10; Zion ch, Butternuts, Rev A B Beach, 3 50; Trinity ch, Lansingburgh, Rev A T Twing, 5; St Paul's ch, Whitehall, Rev E F Edwards, 2; Trinity ch, Fairfield, Rev M M Wells, 1 50; a lady of Annunciation, by Rev S Seabury, D D, 5; Zion ch, Wappinger's Creek, Rev Geo B Andrews, 4; Trinity ch, Jefferson, Ohio, Rev H Hollis, 2; St Mary's in the Highlands, Rev Robert Shaw, 1 50; Trinity ch, Potsdam, Rev I G Hubbard, 3 40; St Mark's ch, Malone, Rev H S Atwater, 1; Trinity ch, Camden, by C Seymour, Esq, Treasurer, 1; W C Pierrepont, annual, 5; St Paul's chapel, 55 73. Total amount, $105 63.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street
New York, October 5, 1847.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "The Fund for Aged and Infirm Clergymen," since his acknowledgement of 28th ult., the following contributions, viz:

From St Paul's ch, Oak Hill, 1, and Christ ch, Granville, Rev L A Barrows, 1; Grace ch, Waterford, Rev J B Morss, 5 50; Christ ch, Manhassett, Rev J P F Clark, 2 75; St Mary's ch, in the Highlands, 9 22, and St Philip's ch, Phillipstown, Rev R Shaw, 13 19; St George's ch, Schenectady, Rev J Williams, 10; St John's ch, Kingston, Rev G Sayres, 4 15; Christ ch, Balston Spa, Rev G J Geer, 8; Trinity ch, Lansingburgh, Rev A T Twing, 10; Trinity ch, Renselaerville, Rev R Washbon, 6 66; St Mark's ch, Williamsburgh, Rev S M Haskins, 3 82; St Michael's ch, and St Mary's ch, N Y, Rev Wm Richmond, 15; Christ ch, Duanesburgh, Rev K Metcalf, 5; St John's ch, Cohoes, Rev J B Gibson, 1; St James ch, Newtown, Rev G A Shelton, 8; Trinity ch, Windham, Rev F S Judd, 1; St Stephen's ch, Schuylerville, Rev R Hubbard, 1 03; St Paul's ch, Waddington, Rev J H Hanson, 2; Ch of the Cross, Ticonderoga, Rev H M Davis, 1; St Mark's ch, Malone, Rev H S Atwater, 2. Total amount, 132 32.

C N S ROWLAND, Treasurer
of the Convention P E Church, N Y
55 Water Street.
October 5th, 1847.

P. E. Society for promoting Religion and Learning, &c.—The Subscriber has received since his acknowledgment in August, the following contributions in aid of the Education Fund, viz.—St. Paul's Church, Whitehall, Rev. E. F. Edwards, 2; St Paul's ch, Sing Sing, Rev Chas Tomes, 12; St John's ch, Islip, Rev Wm Everett, 6 32; Christ's ch, Sag Harbor, Rev R Whittingham, 12; St Mark's ch, Williamsburgh, Rev S M Haskins, 3; St Michael's ch, Bloomingdale, Rev Wm Richmonds, 6; St Mary's ch, Manhattanville, Rev Wm Richmonds, 4; Church of the Epiphany, New York, Rev Wm Richmonds, 5; All Saints ch, New York, Mr. Eigenbrodt, 15; Zion ch, Wappinger's Creek, G B Andrews, 3; Church of the Ascension, New York, Mr Bedell, 10 10; also a collection at the meeting of the Convention in St John's ch, 57 46. Total, $135 88.

JAMES F. DEPEYSTER, Treasurer.
New York, September 29th, 1847.

To Correspondents.

"W. N. Y.," and "M. N" are in type, and will appear in our next.

We have been compelled to omit much interesting matter prepared for this week's number.

Calendar.

OCTOBER.

10. Nineteenth Sunday after Trinity.
17. Twentieth Sunday after Trinity.
18. St. Luke the Evangelist.
24. Twenty-first Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
31. Twenty-second Sunday after Trinity.

Advertisements.

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October 9.

A YOUNG MAN, 24 years of age, now pursuing his Collegiate course with the ultimate design of entering the ministry, wishes to obtain a situation as teacher that will occupy one or two hours a day, either in a private family, or as a private instructor. His object is to procure means to prosecute his own studies, and he will be satisfied with a moderate compensation. He is well qualified to teach the English branches, and also the rudiments of the Latin and Greek languages.

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October 9—tf

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October 2—4t

BOOK AND FANCY JOB PINRTING neatly executed at thisoffice.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXXIX.

Under every variety of civil constitution, the experience of the world proves that a practical sense of religious obligation is the surest source and firmest support of national prosperity and honor. Where, however, rules are constituted, and measures of government effected, directly or indirectly, by the will of the people, this truth presents itself with peculiar force and interest. Then, especially, the administration of public affairs, and consequently the character and state of the nation, are to flow from the general principles of the community, and to receive their moral impress. Therefore it behoves all who, under the constitution of our republic, would subserve the best interests of their country, seriously to consider the important truth, that the general diffusion among us of a practical sense of religious obligation, is the only method of securing those interests.

Inseparably connected with the great truth of God's existence, from the denial of which the mind naturally recoils with horror, are the principles, that He exercises a sovereign sway over the world that He has formed; that every object of His creation is the object of His continual oversight; that men, both as individuals and communities, with a regard indeed to their moral agency and responsibility, are under His government and control, and subject to His disposal; and that the dispensations of Providence are so ordered as to afford ultimate evidence of His favor and blessing for fidelity to Him, and His just displeasure and punishment for the neglect and violation of His laws.

With regard to *individuals*, their destination to eternity leads, in the determinations of Infinite Wisdom, to a postponement, until their future state, of the full measure of both His mercy and His justice. But as it respects *nations*, whose existence as such is limited to this world, history and observation uniformly evince, that whenever they are characterized as nations not fearing God, they are sure to be visited with destruction; and are taught to know and feel how insignificant are all their counsels, how impotent are all their exertions, and how palsied becomes the arm of flesh, when the wrath of God is upon them. He poureth contempt upon the wisest of their counsellors, and the haughtiest of their rulers; breaketh the bow, and knappeth asunder the spear, of the mightiest of their champions; the look of His indignation withereth them; and the blasting of the breath of His displeasure consumeth them.

From these dreadful exhibitions of His power and justice, there is no refuge but in the favor and loving kindness, which He has appointed to be sought, and has promised shall be found, by humble and faithful conformity to the religion of the Gospel. By that mystery of love in the redemption of the world, on which the Gospel is founded, we are taught how pardon will be extended for those sins of individuals which make up the sins of the community. By deep and sincere repentance for sin, true faith in Christ, devout use of the means of grace, and humble and constant endeavors, through that grace, to conform in heart and life to the law and will of God, the Gospel teaches us, with the fully attested authority of divine revelation, that we may surely hope to have our transgressions pardoned, and ourselves, renewed, strengthened, and directed by the Holy Ghost, kept in the ways of God's laws, in the works of His commandments, and in the consequent enjoyment of His favor. And when such is the happily pervading spirit and character of the community; when God is there owned, the Saviour there honored, the Gospel there received and adopted as the guide of faith and the rule of life, the ordinances and institutions of the Church devoutly observed, its spirit imbibed, and its religious and moral duties discharged; then is there manifested that righteousness which exalteth a nation, raises it in the favor of God, draws down upon it the blessings of His providence and grace, and must consequently commend it to honor and praise among the people of the earth.

But when the Gospel is rejected and despised; when it is received with cold and inoperative regard; when its truths are denied, or held in unrighteousness, and not suffered to have their intended renewing, purifying, and sanctifying influence on the heart and life; when the true character, authority, and claims of the Christian Church are disregarded, and its sacraments, services, and instructions, neglected, or suffered to sit but lightly on the conscience; when the Holy Bible is unread or unheeded; when infidelity, irreligion, and worldly mindedness, take their hold on the community, control its spirit, and mark its character; then all hope of escaping the vengeance of an angry God must be taken away; iniquity will be added to iniquity, insult to insult, and provocation to provocation; until the people is ripe for full destruction, and made to wring out the very dregs of the bitter cup of humiliation and suffering.

It may be well to notice one or two particulars in which the Gospel view of duty to our Maker is calculated to have a most favorable effect upon the community.

A proper sense of the sanctity and obligation of an oath, is mainly derived from the teaching of revelation respecting the infinite purity and holiness of God, His omnipotent power and perfect justice, and His inflexible determination not to hold guiltless those who take His name in vain. The fear of such a God, and the prospect of the eternal punishment which He threatens against every soul of man that doeth evil, have a tendency, stronger and more effectual than aught else, to check the daring hardihood which would call Him to witness what is false, and invoke His vengeance on the black guilt of perjury. But take away that fear, or lessen its influence by the demoralizing effect of irreligious habits, or substitute the hard heart of unbelief for the sound and wholesome principles, and the virtuous and religious sensibilities of the Gospel; and that last resource against the base designs of falsehood and deception, and the evils of endless strife, that solemn appeal to the Great God, and awful imprecation of His vengeance on insincerity or levity, loses its effect, and becomes but an idle word, a cloke of hypocrisy, a blasphemous deception, a cursed means of promoting selfish and iniquitous designs.

And not only will such consequences of infidelity and irreligion gradually bring on the ruin of any people, by the natural effect of thus sapping one of the main pillars in its support and welfare; but the Great God of infinite power and holiness, and of inflexible justice, Who if He do but look "on the earth" in His anger, "it trembleth," if He do but "touch the mountains, they shall smoke;" whose "indignation the nations shall not be able to abide;" and at whose beck come pestilence, famine, blighted hopes, the sword, the desolating tempest, the devouring flame, the madness of the people—ready ministers of His wrath—is not an unconcerned Spectator of this impiety. He is thus insulted, mocked, and contemned. His holy name is taken in vain. His power is defied. His vengeance is dared. The impious offender shall not—It was His awful declaration amid the thunders, the lightnings, the earthquake, and the blackness of darkness, which, on Sinai, were emblems of the majesty and power of a present Deity—The impious offender shall not be held guiltless. And because of false swearers the land shall mourn, and feel the heavy vengeance of that God who will not be insulted with impunity.

It were well for us to look to ourselves, and seriously ask if, as a nation, we need not a greater influence of that fear of God, and that reverence for His inspired word, which secure a due appreciation of the sanctity and awful obligation of an oath; and if, in this portentous respect connected both with judicial efforts for eliciting truth, and with the enforcement of legal restrictions on the exercise of civil prerogatives, and on the pursuits of trade, our national iniquity is not growing over our heads, until its merited punishment will be a sore burden, too heavy for us to bear; and we, notwithstanding the eminent mercies which should fill our hearts, and influence our lives, with the most fervent gratitude to the Author of all good, be found to merit the desolating wrath of Heaven.*

The keeping holy of the Lord's day, and particularly attending public worship, are requirements of the Gospel, than which mere policy could enforce none better calculated to subserve the interests of public morals and welfare. Considering a certain portion of our time as to be conscientiously set apart from worldly business and pleasure, and devoted to the immediate service of God, and to the study of His will, is the only effectual method of preserving that fear and love of Him which are to keep alive a sense of religious and moral obligation, and in the exercise of which only, His favor can be expected. Then, at least, the necessity of securing that favor, the only source of real happiness and welfare, is brought to mind by the sacred exercises for which the time is hallowed. Then, at least, attention will be drawn to that system of evangelical faith, which, deriving its views from the precious doctrines of the Gospel, deduces from the mercies of God in Jesus Christ, the most moving incentives, the most powerful calls, the most animating encouragements, and the most heart-stirring warnings, to depart from the ways of sin and folly, and walk in those paths of holiness and virtue, which lead to the best interests of both individuals and communities. Then, at least, those sound maxims of morality, which urge to the faithful discharge of every domestic, social, and civil duty, will be called to remembrance. Then, at least, those only truly efficient practical principles, which, going to the regulation of the heart, of the passions, affections, dispositions, and tempers, purify the source of conduct, and lay deep and strong the foundations of religion and morality, will be enforced. Then at least the gracious door will be opened which ministers access to those influences of the Holy Ghost, which, flowing through the sacraments and services of the Church, renew and purify the heart, guide the Christian in the ways of holiness and virtue, and strengthen him to hold fast his integrity, and be faithful in the discharge of duty. But release the mind from a sense of religious obligation thus to hallow a fixed portion of time; and you remove the most important restraints, and the most salutary and efficient influence, of that righteousness which exalteth a nation.

However acknowledged in theory may be the importance of duty, experience and observation clearly teach that there prevails in the human mind a strong disposition to procrastinate, and set aside attention to it, for every real or imagined difficulty. And unfortunately, men are prone to regard the benefits of religion as remote; and therefore the calls of present apparent interest and enjoyment, often claim the first and chief attention, and effect the postponement of at least due concern for spiritual and eternal good. Truly wise and necessary therefore is it, to have a proper portion of time sacredly devoted to spiritual and eternal things, to the exclusion, as much as possible, of whatever may militate against them.

If then the community would enjoy the inestimable blessings of the fear of God in its members, of His favor, and of a pervading sense of religious obligation to the faithful discharge of duty; it must be characterized by a practical regard for those sacred institutions of religion, whence only these blessings can flow. When God's holy day is observed to the pious ends for which it was sanctified, the sacraments and services of His Church are devoutly celebrated, and properly regarded, and the instructions of his ministers reverently sought, and faithfully received, the most effectual means are used for preserving and disseminating that sense of religious and moral obligation, which only is the source of a nation's true prosperity and greatness. In the ranks of those who love to go into the house of the Lord, and to His holy altar, there to offer the bounden sacrifice of prayer and praise to His divine majesty, and humbly and faithfully to seek His grace, and be instructed in His will, are to be found those who only, in the full and genuine sense of the term, can be regarded as *good* citizens, preparing to give all fidelity in every department of civil and social duty, and drawing down upon their country the loving kindness, favor, and defence, of the High and Mighty Ruler of the universe.

But when the holy day is profaned, and deemed too much to be abstracted from the pursuits and pleasures of the world, when the sacraments and services of the Church are neglected, and the ministrations and instructions of its priesthood despised or disregarded; then be prepared to see every moral tie dissolved, every sense of religion paralyzed, every sound principle the sport of interest or ambition, vice triumphant, and every ill that can disgrace and ruin a nation follow in rapid and sure succession.

Here too let us look to ourselves, and seriously ask if our national character stands not recorded with the stigma of the neglect or profanation of God's holy day and service; if a love of ease and pleasure does not lower that day from its religious character into subservience to idleness, pastime, or dissipation; if the thirst of gain, or the prosecution of political objects, does not triumph over religious principle, by obtruding its gratification into those hours which God claims as His; and if worldly views and inclinations do not seek an unchristian compromise, by such a partial observance of the day as leaves ample time to meet the calls of sloth, of secular occupation, or of temporal pleasure. And in making these inquiries, forget we not that they relate to our standing with Him who wields the destinies of nations, who cannot be deceived, and who will not be mocked.

Of all the duty which man owes to his fellow man, the Gospel lays the foundation in the golden rule, Whatsoever ye would that men should do to you, even so do to them. On this precept, as the great corner-stone, it raises a noble superstructure of morals. Every relation in which men can stand to each other, is embraced in the salutary maxims of the Gospel. Giving to rulers and magistrates all the dignity, and securing to them all the prerogative and honor, which befit their stations, and are favorable to their wholesome influences; it requires them to be faithful as the ministers of God for good, to hold the sword only in the cause of truth and justice, and ever to bear seriously in mind the necessary influence of their personal character and example, and their responsibility for faithfulness in their important trusts, to the Sovereign Ruler and Judge of all.

On those governed, the Gospel strongly urges, as duties essential to the integrity of the Christian profession, that they submit themselves to every ordinance of man; that they maintain subjection to the powers that be; that they speak not evil of dignities; that they render honor to whom honor is due, tribute to whom tribute, fear to whom fear, custom to whom custom; and that they make "supplications and prayers for all that are in authority."

In the various connections of husband and wife, parent and child, master and servant, relative, friend, and neighbor, it establishes general principles, and urges particular precepts, every way fitted to promote individual, domestic, and social happiness, and diffuse general welfare around.

In engaging in the pursuits of life, it enjoins that men be not slothful in business; that they study to be quiet, and mind their own business; that they take care of their own households, else they deny the faith, and are worse than infidels; that they "labor, working with" their "hands the thing which is good;" for it declares that if any man work not, neither should he eat. It most strongly urges to active benevolence in lessening, by all practicable means, the sum of human wo. It warns against idleness, lying, and fraud, against every species of wrong dealing, against calumny, envy, pride, malice, and ill will, against strife, disorder, sedition, rebellion, and all bitterness, wrath, clamor, and evil speaking. It proclaims the heaviest terrors of the Lord against those dreadfully fruitful sources of crime and misery, intemperance, covetousness, revenge, and lust. In short, against whatever tends to increase the ills, or lessen the happiness, of the human state, individual or social, the Gospel raises the voice of warning, and if that is not heeded, the voice of threatening; and what it threatens, is not only the natural consequences of sin here, but the vengeance of eternal flames hereafter. And what ever can mitigate the ills, and increase the happiness of men, insure the real good, and ward off the injury of the community, the Gospel advocates, urges, and enforces, with the most moving considerations—considerations drawn, not only from the certainty of present welfare, but also from the sure promise of eternal reward.

When then the good citizen asks how, in any relation in which he stands to his country, any trusts that he may hold of her, any duties to which he may be called by her, he can best serve that country, let him not be inattentive to that voice from heaven which directs him to the Gospel as the best school of wisdom and of virtue, and the only promoter and dispenser of true happiness and welfare. All due honor and credit be awarded to the studies, meditations, and labors, of the profound in counsel, the wise in legislation, the diligent in magistracy, and the learned and able in elucidating and enforcing the principles and maxims of civil polity. But unless all their studies, meditations, and labors, are hallowed by the pervading influence, and governed by the salutary control, of that wisdom which cometh down from above, unless God is in all their thoughts, as the Source of all knowledge of the right and the true, and all ability to pursue it, and as the Great End—in the promotion of His honor, of the interests of His religion, and of the true welfare of His creatures—ever had in view; *defective, radically defective*, is all that they can devise, and all that they can do. Evangelical religion and morality, pervading the community, guiding its legislators, and ruling its rulers, is that which only can secure a nation's true greatness, and lead it in a constant onward course of prosperity and welfare.

I have not stopped to prove that no other system is a substitute for the Gospel in promoting a nation's weal; because no *honest* pretension is advanced in favor of any other. Would we judge of the true character of what is called the religion of reason and nature, we must not look for it in times and places under the influence of the Gospel. It is a wretched and unprincipled imposition, to pretend to show *here* and *now*, what may be done without the Gospel. The Gospel is working, and long has been working, its blessed effects around us. Into these its holy labors, the vaunting men of reason blasphemously presume to enter, and culling what suits them of the religious and moral influence of revelation, dare to exhibit it as the fruit of reason and philosophy. Let not intelligent men be so deceived. The ability and influence of unaided reason can be honestly exhibited there only where revelation was and is unknown. In ancient and modern paganism, and that alone, we see what can be done without the Gospel.

Let our country's true friends determine how far their devotion to her interests is honest and enlightened, unless their faithful efforts, and the consistent manifestation of their own lives and characters, are given to the increase and strengthening in the commonwealth of the cause of the Gospel.

B. T. O.

* May not the guilt of perjury in our land be largely increased by the careless and indifferent (may it not be added, profane?) manner in which oaths are usually administered? The author would respectfully, but very solemnly, put this question to all, of every grade, who, possessing the legal right to administer oaths, may do much to invest them with circumstances, in the mode of administration, and 'in the required deportment of all present, fitted to excite due reverence for *a solemn religious act*, intimately connected with eternity, and thus ward off the guilt and danger of thoughtless *blasphemy* and *perjury*.

For the Churchman.

DISCIPLINE.

Mr. Editor,—The *Christian Witness* is edited in Boston by the *Rev. George M. Randall*; and the Rev. George M. Randall exercising his right as a private individual has thought proper to animadvert with some severity on the articles which have lately appeared in the *Churchman* in review of the "Trial." His strictures on the 3d of September commenced thus:

"When the Church loses the power of discipline, she will very soon lose her character and usefulness. The world will cease to respect the Church when the Church ceases to respect, by failing to enforce a maintenance of her own integrity and purity. It matters not how this state of things may be brought about; whether by the gradual decay of Christian character on the part of individual Christians, or whether it be by reason of a weak faith developed in the form of a shameful cowardice, or whether it be by the intimidation of able and violent men who to secure the purposes of party or to promote the ends of personal friendships threaten to disturb the peace and harmony of her communion by browbeating the faithful if their voices be not listened to and their measures however radical and immoral be not suffered to be carried out."

Without stopping to inquire "whether" the Rev. Mr. Randall has studied the rules of syntax, or "whether" his sentences, however well pointed, can be measured by the professor of punctuation, I shall call his attention to two of the canons of the church, and then ask permission to propound four interrogatories having relation thereto.

Canon 3d of 1838, Sec. 1. "Any bishop, assistant bishop, or missionary bishop, may on the invitation of the Convention or the standing committee of any diocese where there is no bishop, visit and perform episcopal offices in that diocese or in any part thereof. And this invitation may be temporary; and it may at any time be revoked."

Canon 26th of 1832, Sec. 1. "It shall be the duty of ministers to prepare young persons and others for the holy ordinance of confirmation. And on notice being received from the bishop of his intention to visit any church, . . . the minister shall give immediate notice to his parishioners individually as opportunity may offer; and also to the congregation on the first occasion of public worships after the receipt of said notice. And he shall be ready to present for confirmation such persons as he shall think properly qualified, and shall deliver to the bishop a list of the names of those confirmed."

Sec. 2. "And at every visitation it shall be the duty of the minister and of the churchwardens or vestry, to give information to the bishops of the state of the congregation, under such heads as shall have been committed to them in the notice given as aforesaid."

Will Mr. Randall now permit me to propound these interrogatories? 1. Was Bishop De Lancey justified in visiting and performing episcopal offices in the Diocese of New York during the last year? 2. If he was justified (which few will deny) had he not a right as the acting bishop to give notice of his intention to visit St. Mark's Church in the Bowery? 3. If he had that right (which cannot well be questioned,) and had exercised that right, could the Rev. Dr. Anthon or his Vestry have prohibited him from making the visitation, without wantonly violating the general canons of the Church, and "disturbing the peace and harmony of her communion?" 4. Who (to adopt Mr. Randall's words) is most "in favour of such revolutionary principles as declare war against all discipline?" The editor of the Churchman who vindicates Bishop De Lancey's course as a Bishop and Judge? *Or* the Rev. Dr. Anthon, who arraigns the Bishop, and deprives his parishioners of the benefit of a regular and canonical Episcopal visitation?

ADVOCATE.

Sept. 18, 1847.

THE CHURCHMAN

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Near Hagerstown, Maryland.

THE next Session of this Institution will open on Monday, October 4th—at which time the students in College and in

THE GRAMMAR SCHOOL

should punctually attend. All the usual classes in the Collegiate and the Preparatory Departments are fully organized. Application for further information, or for the admission of Students, to be made to

JOHN B. KERFOOT, Rector.

P. S. A Boarding-house for the accommodation of parents and others visiting the College will be opened on October 1st, immediately adjoining the College grounds.

August 14—8t

ST. PAUL'S COLLEGE AND GRAMMAR SCHOOL at College Point, Long Island, will re-open on Monday, October 4th. All applications for the admission of students to be addressed to J. G. Barton, Rector of the College. August 28.

CHURCH SCHOOL FOR YOUNG LADIES,

UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.

Miss AYRES, Principal.

No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. July 17—tf

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

No 152 Washington street, Brooklyn, L. I.,

Miss HELEN M. PHELPS, Principal.

THIS Seminary will be re-opened on the 1st of September, for the reception of pupils. A limited number of young ladies will be received into the family of the Principal as boarders.

Parents from abroad are assured that every attention will be paid to the comfort and improvement of those committed to her charge. A long experience in the management of young persons, and being aided by skilful Teachers and eminent Professors, the public are appealed to with confidence for patronage.

As reference, application may be made to Mr. and Mrs. Willard of the Troy Female Seminary, with which the Principal was for several years connected as one of the Teachers. For further particulars apply to the Principal personally, or by letter.

September 4—tw$

INSTRUCTION IN MUSIC.

MRS. AUSTIN PHILLIPS begs to inform her friends and the public that she will be happy to take a few juvenile pupils for the purpose of instructing them in the first rudiments of Music (in singing and on the Piano Forte.)

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Terms made known on application at her residence, 152 Canal street, or at the store of Mr. Charles Cox, 86 Broadway. Sept. 25—4t$

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Address J. B. C., Churchman office.

September 25—2t

SCHOOL FOR BOYS AT ELIZABETHTOWN, N. J. The subscriber gives notice that the next session of his school will commence on Monday, October 11th, and continue 23 weeks. Terms for Board, Tuition, and Washing, $65 per session.

Refer to the following named gentlemen, patrons of his School—N. G. Ogden, Esq., Cashier of Phenix Bank, D. D. Keyes, Esq., N. Y., and Rev. R. C. Moore, Elizabethtown.

For further information address the subscriber,

Sept. 25—3t$ J. W. FOOTE.

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The Summer term will commence on the 1st of May. For particulars, apply at this office; the bookstore of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No 10 John street. March 6—tf

EDUCATION.

REV. R. T. HUDDART'S Classical School, 22 East Fourteenth street, between University Place and Fifth Avenue. Circulars can be obtained at the School, or from C. Henry Edwards, at the office of the Nautilus Insurance Company, 29 Wall street.

Two private pupils, from the age of 14 to 18, will be received into Mr. H.'s family. For terms apply at his residence as above. Sept 18—4t

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Professor E. A. JOHNSON, Rector.

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September 18—4t

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September 5—yly WILLIAM ASHKETTLE.

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September 18—tf

COLLEGE OF PHYSICIANS AND SURGEONS OF the University of the State of New York.—The forty-first session of the College will commence on Monday, Oct. 18, 1847, and continue until the second Thursday in March, 1848.

Alexander H. Stevens, M. D., President of the College and Emeritus, Professor of Surgery.

Joseph M. Smith, M. D., Professor of the Theory and Practice of Medicine and of Clinical Medicine.

John B. Beck, M. D., Professor of Materia Medica and Medical Jurisprudence.

John Torrey, M. D., LL. D., Professor of Chemistry and Botany.

Robert Watts, Jr., M. D., Professor of Anatomy.

Willard Parker, M. D., Professor of Surgery.

Chandler R. Gilman, M. D., Professor of Obstetrics and the Diseases of Women and Children.

Alonzo Clark, M. D., Lecturer on Physiology and Pathology, including Microscopy.

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Clinical Instruction at the New York Hospital by Prof. Smith. College Clinique every Monday. Upwards of one thousand patients were prescribed for before the class during the past year. Obstetrical cases furnished to the advanced students.

Subjects for dissection are obtained without difficulty.

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Preliminary Course—Commencing on Monday, Sept. 27th, and continuing to October 18th. Lectures—On Hygeine, by Prof. Smith; on Medical Botany, by Prof. Torrey; on Hernia, by Prof. Watts; on Infantile Diseases, by Pref. Gilman; on Physiology of the Blood, by Prof. Clark. This course is free to rhe matriculated students of the college.

The profession throughout the country will observe that in deference to their wishes, as expressed by the late Medical Convention, the Trustees have increased the number of Professors to seven, and extended the Lecture term to five months, with one month of preliminary instruction.

R. WATTS, Jr., Secretary of the Faculty.

Sept. 11—3t

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL.

MRS. MEARS, 784 *Broadway*, (*corner of Tenth-st.*,) New-York, who has had the honor to educate the daughters of many of the first families of this country, whose names are with permission attached to her Circular, is induced under their flattering patronage respectfully to notify, that in consequence of having increased accommodations for pupils, a few more young ladies as boarders, and day scholars can be received into the establishment, which will complete the limit to which Mrs. Mears confines herself.

That the progress and attainments of her pupils are unsurpassed in solid as well as ornamental acquirements, and the foreign languages, (French being rhe language of the inmates of the establishment,) Mrs. Mears appeals with confidence to her numerous patrons.

The Fall term commences on the 6th September.

Sept. 4—tf

THE RETREAT.

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Letters for "Retreat" to be addressed Box 858, Post-office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4 South Front st., Philad., and James C. Kempton, Esq., Manayunk.

August 28—eaw

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February 27—yly

THE COLLEGIATE SCHOOL, 95 Mercer street, will be re-opened on Monday, the 30th August.

The 27th Annual Circular containing terms for Boarding and Day Scholars, can be obtained at the bookstores of Mr. R. Carter, corner of Mercer and Canal streets, and at Leavett and Trows, corner of Dey and Broadway.

FORREST & McELLIGOTT, Principals.

August 28—6t

THE YOUNG CHURCHMAN'S MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings, Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price $1 50 per annum. July 11—yl.

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August 28—6m$

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may 16—y G. P. & J. GRATACAP, 31 Maiden Lane

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September 25 4t$

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May 22—tf

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July 17—yl

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March 27—tf

MISS SAGAR AND MISS BALLOW'S SCHOOL for Young Ladies, will be re-opened on Monday, the 13th of September. 10 Albion Place, Fourth street. September 11.

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